

An International Baptist Magazine

# MISSIONS



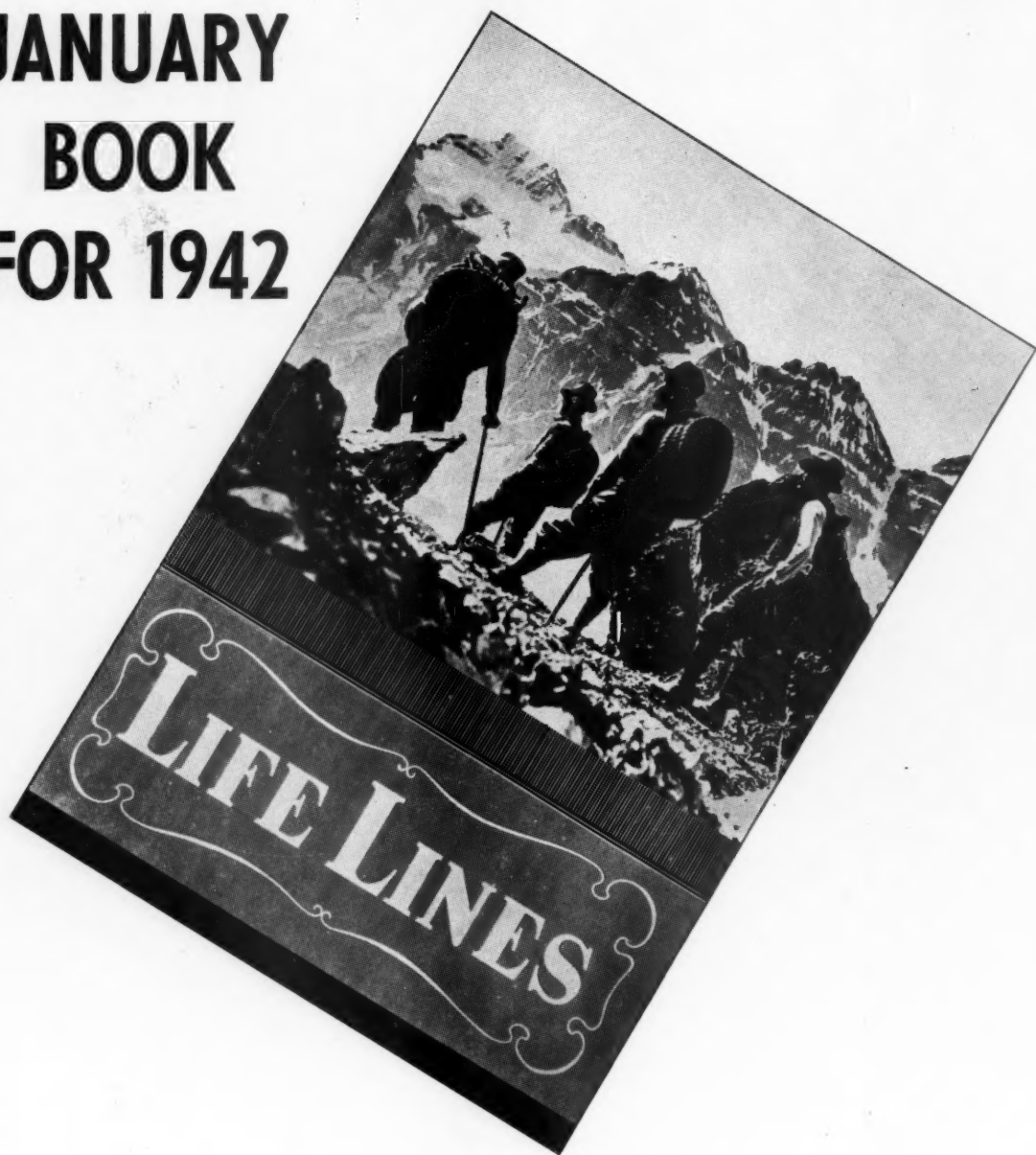
The Adoration of the Shepherds, by Franz von Defregger. Courtesy of *The Christian Evangelist*

VOL. 32 NO. 10

1941

DECEMBER

# JANUARY BOOK FOR 1942



This interesting Baptist Annual, filled with timely  
articles and fine illustrations, is ready for distribution

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FIVE CENTS PER COPY

MISSIONS is published monthly except in July and August at 10 Ferry Street, Concord, N. H., by the Northern Baptist Convention.

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## THE QUESTION BOX DECEMBER

NOTE.—Questions are taken from all pages and occasionally advertisements. The Contest is open only to subscribers.

1. What was the blackest page in the first World War?
2. Who operated relief kitchens in three places?
3. Where are there 200 refugee doctors?
4. What is scheduled for February 20, 1942?
5. Who died on October 23rd?
6. What were called "messengers of love?"
7. What book was written by Inez Hogan?
8. Who was a noble friend of MISSIONS?
9. What should every Baptist church agree?
10. Who wished that she were 26 again?
11. What has only two phases?
12. Who studied medicine at Northwestern University?
13. What is stronger than a lie?
14. What were labeled Blitzmas cards?
15. Who is C. W. Cutler?
16. What had a strange fascination and rhythm?
17. Who sold more than 300 Bibles?
18. "Many of our churches can certainly profit by having" what?

### Rules for 1941

FOR correct answers to every question (180 questions) in all issues, January to December inclusive, a prize of a worthwhile missionary book or a year's subscription to MISSIONS will be awarded.

Answers should be kept at home until the end of the year and all sent in together. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given.

Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together only one set should be sent in and in such a case only one prize will be awarded.

All answers must reach us not later than December 31, 1941, to receive credit.

## THE FRONT COVER

The picture on the front cover, by courtesy of *The Christian-Evangelist*, is a reproduction of "The Adoration of the Shepherds" by Franz von Defregger, an Austrian painter, born in the Tyrol in 1835 and died in 1921 at the age of 86. The setting of this picture is far removed from Palestine. The scene is unmistakably that of a German stable. The characters, said *The Christian-*

# MISSIONS

An International Baptist Magazine

WILLIAM B. LIPPHARD, Editor

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For subscription rates see page 636

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DECEMBER, 1941

No. 10

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*Evangelist* in an explanatory comment, "represent the German peasant life of Defregger's day when the Christ child was apparently far more appreciated in Germany than today."



# A GIFT SUBSCRIPTION FOR CHRISTMAS!

Are you looking for a Christmas gift that is appropriate, interesting, helpful, and lasting?

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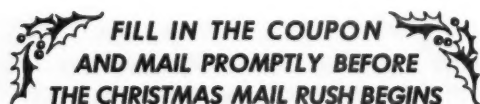
**MISSIONS**



Each year more and more readers are subscribing to **MISSIONS** for relatives, church workers, shut-ins, and intimate friends. Thus they help to spread Christmas cheer throughout the entire year.

**MISSIONS** is a particularly good magazine to send to a boy or girl in school or college, or in business away from home.

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City and State.....

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Additional names and addresses should be written on a separate piece of paper and \$1 enclosed for each name

To have Gift Subscriptions begin with the January issue, and cards mailed to arrive for Christmas, names and remittances should reach **MISSIONS** not later than December 15th



## And Now the Score Is 96 to 6

October was a grand and glorious month in and around New York, with an abundance of sunshine, colorful autumnal foliage, clear and clean invigorating air.

Best of all it brought to MISSIONS' office a substantial gain in subscriptions. Total was 3,077 as compared with 2,866 in October a year ago, a net gain of 211 for the month.

*For the first time October crossed the 3,000 total.*

The score now stands at 96 months of gain and 6 months of loss since the uptrend started more than eight years ago.

To all who have so loyally co-operated in this record, MISSIONS again extends hearty thanks.

Have you thought of a Gift Subscription for some friend or relative for Christmas? *See opposite page.*

## WHO'S WHO

### In This Issue

*Thomasine Allen* is a missionary under the Woman's Foreign Board in Japan, in service since 1915.

*H. B. Benninghoff* is a missionary in Japan, in service since 1901.

*Harry W. Birch* is pastor of the First Baptist Church of Gardner, Mass.

*Ruth Carr* is a missionary of the Woman's Home Board in El Salvador, in service since 1923.

*Franklin D. Elmer, Jr.*, is pastor of the First Baptist Church of Lockport, N. Y.

*Ruth Erickson* is the wife of Rev. Henry Erickson, missionaries in Belgian Congo since 1934.

*Kenneth G. Hobart* is a missionary in South China, in service since 1922.

*Perry L. Jackson* is a missionary among the Kiowa Indians in the far west, in service since 1928.

*Mable M. LeGrand* is the wife of Dr. A. LeGrand, former Secretary of the Wisconsin State Convention.

*G. Merrill Lenox* is Associate Director of the Ministers and Missionaries Benefit Board. *Lydia F. Lenox* is his wife.

*(Continued on page 580)*



## Leaders of Tomorrow: CHRISTIANS or—? THE GREATEST NEED

The greatest need of all in the foreign mission work of Northern Baptists is the need for new missionaries.

On all fields, for a long period of years, staff losses through death and retirement have greatly exceeded the number of new appointees. Consequently every missionary works under a constant and exhausting strain.

Projects long cherished are abandoned, and doors open to new ministries and achievements in Christ's name must be passed by.

## YOU CAN HELP

1. By gifts to the missionary budget of your church
2. By gifts to the World Emergency Fund
3. By gifts on the Annuity Plan
4. By Legacies and Bequests

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- ☐ *Beyond Hunger*  
Emergency Needs in Foreign Missions
- ☐ *Envoys of an Eternal Kingdom*
- ☐ *Now More than Ever*
- ☐ *Annuities — A Way to Give and to Receive*
- ☐ *Along Kingdom Highways (1941 Annual Report)*
- ☐ *Christian Service Abroad (For Prospective Candidates)*

JESSE R. WILSON, Home Secretary

## AMERICAN BAPTIST FOREIGN MISSION SOCIETY

152 Madison Avenue, New York, N. Y.

**Bruno H. Luebeck** was a missionary in South China from 1931 until his untimely death on March 25, 1941.

**C. E. Tompkins, M.D.**, is a medical missionary in West China, in service since 1902.

**Hilario Tumamao** is a young preacher-artist in the Philippines.

## LETTERS

### *From the Editor's Mail Bag*

I write to sustain Rev. John J. Kelley's objection to your calling our soldiers "cannon fodder." Mr. Hitler may use German soldiers as "cannon fodder," and Mr. Churchill may call them that, but did Jesus ever speak of a soldier with any such contempt? When He said of the soldier in Matt.

8:10, "I have not found so great faith, no, not in Israel," He certainly was not calling him "cannon fodder." Should we not follow the example of Jesus rather than that of either Mr. Hitler or Mr. Churchill? Did John the Baptist tell the penitent soldiers to quit being "cannon fodder?" When Paul was in danger of assassination by a conspiracy of more than 40 Jews did he despise the protecting 470 Roman soldiers as "cannon fodder"? If you felt it your conscientious duty to heed your country's call, would you like to be called "cannon fodder?"—*Rev. A. M. Watts, Jamaica, Vt.*

Your reply to Rev. John J. Kelley would seem hardly satisfactory to

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*Rev. J. R. Love, President, Lima, Ohio, Ministerial Union.*

*He draws as he speaks*

*The Charles A. Wells Conferences on*

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those of us who are outside the pacifism-socialism circle. Your answer is only an adroit question based on the fact that Mr. Churchill used the term "cannon fodder" in speaking of German soldiers. I am sure that a young Baptist friend of mine would resent being called "cannon fodder." In a letter he writes, "The cancerous growth which is trying to destroy everything decent and Christian, must be put down before it envelops the earth. The teachings of God must survive so that the peoples of the earth may live as free Christians. I pray to our Lord for guidance to lead us out of this wilderness. I quit my job to give my life if necessary for what I know to be right." This unsolicited statement of purpose could hardly come from a quarry slave scourged into the army. You and all conscientious objectors may call him "cannon fodder" if you will, but over my protest.—*W. Porter Beck, Pittsburgh, Pa.*

I have always admired your magazine and have subscribed to it for many years, but I cannot reconcile your attitude on certain questions of the day. Frankly, I feel that political and controversial subjects are out of place in a magazine supposed to be devoted to Christian missions.—*Bessie L. Chichester, Midland, Mich.*

I want to express how refreshing it is to hear the clarion voice of MISSIONS these days, and I say it as I move through the pages of the last issue. Let this be a word of appreciation for the courage and sincere determination MISSIONS is showing in thinking through the great issues we confront. I find little to admire in any escapist measures, or riding the fence stands, or endeavoring to rest behind a screen of professed confusion. No one escapes some confusion, the measure of which fluctuates like our moods; but to reside there results in drifting with the pressures and in sanctioning war baiting Christianity. When I remember the true roots of Christianity and the lessons of history, I find little promise arising from an alliance of Christianity with the god of war.—*Rev. Benjamin F. Garmer, Beloit, Wis.*

## Again No Room in the Inn

CARTOON NUMBER 84 BY CHARLES A. WELLS



ONCE again Christmas returns to the world and the old, old story, "there was no room for them in the inn," is being repeated. Throughout the world selfishness fills the habitation of man. He stands dominant before the threshold. Only in the humble places, the sweet, pungent, earthly places, the hearts and homes of simple devout people, will the little Prince of Peace find room. Palaces and parliaments, homes of the privileged, the militarists and the imperialists, of communists, fascists, and nazists, even the legislative halls of democracies, for hundred and thousands of years have refused to make a place for Him. Even today as they eat the bitter fruits of their selfishness, national and international, they still refuse to make room for the love, gentleness, tolerance, understanding, and good will which the Christ child brought into the world.

At this returning Christmas season how desperately and sadly the world yearns for some new wise men who can lead humanity to that sheltered, humble place where the nations of the world may once more gaze upon the countenance of God made manifest in the face of the Child of Bethlehem, and may there learn once again that strength is tenderness, that true wisdom is humility, and that only love is the supreme power.

—CHARLES A. WELLS.



# CHRISTMAS WITHOUT CHRIST

AS PICTURED BY A FILIPINO PREACHER PAINTER



*The scene shows the entrance to a casino and gambling pavilion in Manila. It is Christmas Eve. The decorations, lights and the star pay tribute to the Christmas season. Inside is revelry, dancing, drinking, gambling. Outside a sorrowful figure moves slowly away, the gates locked to Him on His birthday.*

FOR THE STORY OF THE PICTURE AND HOW IT CAME TO BE PAINTED, SEE PAGE 591

# MISSIONS

VOL. 32. NO. 10



DECEMBER, 1941

## So This Was Christmas!

**O**N Christmas Day last year 421 Americans died in auto accidents, fires, explosions, or by murder or suicide. Holiday sales were "greater than in any year of the past decade." Into the mails went millions of Christmas cards unrelated to its real meaning. An army camp commander told his new conscripts, "The Christmas tradition is a spiritual manifestation of the cause which our armed forces are to defend." In a communist paper a hideous cartoon pictured war, hunger, and disease boisterously singing carols. Santa Claus adorned the front page of a soundly orthodox Baptist paper. A New York church announced on its calendar,

For our Christmas offering five persons, not members, gave \$25. Four members gave \$30. The other 301 in our Christmas congregation brought \$84, an average of 28 cents. We worshipped the Christ child with carols. We gave gifts to our friends. We brought 28 cents as a Christmas gift to the altar.

Pathetic was Christmas in Germany. With millions of fathers and sons in the army destined for slaughter in Russia, "the holiday lacked the good cheer of the normal German Christmas." Scarce were Christmas trees. A Christmas dinner goose could be had, but only for \$10 from a bootlegger.

In ironic contrast to that night of light long ago, Bethlehem had its first Christmas blackout. Behind heavily curtained windows the Church of the Nativity held its services. The bonfire in the field where shepherds were "keeping watch by night over their flock," was put out early lest it guide Italian night air raiders.

On Christmas Eve the streets of Shanghai yielded 100 corpses, half of them children dead

from cold and hunger. In a waterfront saloon American and Italian sailors ended a fight with black eyes, broken jaws and missing teeth.

The Archbishop of Canterbury was denied permission to have church bells ring on Christmas. England now allows that only to warn of invasion. In London's dank subway stations slept multitudes of people. Neither Mr. Hitler nor Mr. Churchill answered the Pope's appeal for a Christmas truce. Christmas cards which imitated the King's card in picturing air raid ruins were labelled "Blitzmas Cards." Here and there the light of Christmas still shone in a radiant, inextinguishable gleam, for in a Liverpool street the crowd defied a nazi air raid and sang a carol.

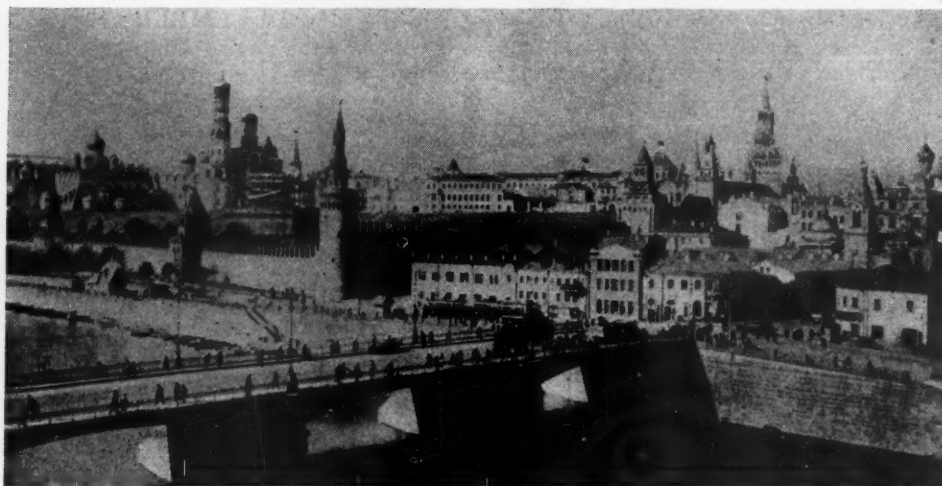
So this was Christmas!

Truly Christmas has fallen on evil days. Its observance is commercialized. Its spirit is paganized. A war mad world seeks to blot out its light altogether. Christmas, even for Christians, means little more than frantic shopping and a meagre gift on the altar. Never has a suffering, sin-cursed, war-weary world more desperately needed the saving message of Christmas. Never has it presented a more imperious challenge to the church, in its own life and community and throughout the world, to make that message meaningful, to incarnate realistically its spirit of good will, and undismayed by the wars and tyrannies of today boldly to proclaim everywhere its good tidings of peace. "They that dwelt in the shadow of death," dreamed the ancient prophet, "upon them hath the light shined." Today a broken world looks to the church as the only surviving instrument for the realization of that dream.



# The World Today

*Current Events of Missionary Interest*



*Moscow's famous wall-surrounded Kremlin, the inner capital of the Soviet Government. More than 5,000,000 Russian Jews are profoundly concerned in the fate of Russia*

## **Where Can the Jew Find Safety and Security?**

THE return of Christmas should again focus attention on the terrible plight of the Jew. Never must the Christian church forget that its Founder was a Jew. Of the 15,000,000 Jews on earth today, about one third are in the nazi controlled countries of Europe where their unspeakable hardships constitute one of the most terrible crimes of modern civilization. Another third are in Soviet Russia where prior to the second World War they were undisturbed. Today 5,000,000 Jews in Russia face a future as terrifying as did the German Jews with the rise of nazism. Up to the present time, Palestine has offered a limited haven of refuge. Nearly 500,000 Jews have succeeded in migrating there and in starting life anew. Today their future has also become insecure. The Arab Jewish problem is not yet solved by the British Government. More ominous is the threat of war as the entire Near East area looms on the horizon as the new theatre of conflict. What will happen to the Jews in Palestine should the nazi armies succeed in invading Asia Minor and march across the Holy Land to Egypt, can readily be imagined. Heretofore only in America has hope been vouchsafed the Jews. Yet here also conditions are not as they were and are far from what they ought to be. A vicious propaganda has produced an ominous rise in anti-Jewish prejudice that should be viewed by American Christians with deep anxiety.

Thus the Jews are passing through one of the most fateful periods in their history. Their problem is essentially a Christian problem. The church must lead the way in solving it, if for no other reason than concern for its own security. Suppression of one minority can easily become suppression of all.

## **Nations Divided by War and Churches United in Action**

AS the war moves on in its relentless course and peoples generally are becoming more suspicious and fearful of one another, the churches throughout the world are growing in understanding and trust. By their united action, and mutual support they are proving the reality of the world fellowship of Christianity.

One of its best evidences is the support given the "Orphaned Missions," the numerous foreign missions which before the war were supported by the Protestant churches of Europe. From every part of the world letters of gratitude are now coming for the financial help that has been given them. Without it these missions would have been abandoned, thereby depriving younger churches on mission fields of much needed missionary service.

All foreign missions of the Protestant churches in France have received aid. All of them have been saved. The support of French missions in Madagascar, Togoland, and Senegal, to whom American financial aid has been sent, is now being provided again by



the parent missionary society which is made possible by the loyal, sacrificial giving of French Protestant churches in Unoccupied France and in Switzerland. Other missions in South Africa, Cameroon, Gabon, New Caledonia and Tahiti are still dependent upon aid from the Orphaned Missions Fund.

All foreign missions of the Protestant churches in Holland have been saved. Twelve Dutch missionary societies formerly provided \$40,000 a month for 18 missions in the Netherlands East Indies. On May 10, 1940 that support was wholly and suddenly interrupted. Since that tragic day when Germany invaded Holland, these 18 missions have received \$10,000 a month from the Orphaned Missions Fund. With this and new support that they have themselves developed in the Netherlands Indies, they have managed to maintain all their essential services.

The Moravian Mission in the Dutch West Indies, formerly also supported by the Christians in Holland, has also received aid from America, mostly from the Moravian Society here, but also from the Orphaned Missions Fund.

These missions do not propose to be permanently dependent on American generosity. In Holland the churches have been raising their missionary gifts as in other years even though they cannot now send the funds out of the country. They are accumulating funds in order to be ready for a strong missionary advance after the war. For similar purpose has been their recruiting of new missionaries. Last June the Dutch churches commissioned five new missionaries ready to proceed whenever the German government gives them permission to leave the country.

The Orphaned Missions Fund is one of the projects toward which Northern Baptists last year gave support through their World Relief Committee and to which part of this year's World Emergency Fund is allocated.

### ***Brazil Closes the Door to New Missionaries***

FOR nearly 60 years Southern Baptists have had a highly successful mission in Brazil. Today the Baptist constituency totals 568 churches, 336 pastors, 47,536 church members, and 41,955 Sunday school pupils. On his return from South America last spring, Dr. John R. Mott spoke with high enthusiasm of the missionary opportunity which he had observed there, and particularly in Brazil. This fall the Southern Board hoped to send several new missionaries to Brazil. Suddenly the government refused to grant entrance visas. As to the reasons there can be only surmises and questions. No official explanation has been offered. Is the refusal of admission due to nazi influence which is known to be strong in Brazil? Is it prompted by the dictatorship government which has perhaps become fearful of any agency or persons propagating evangelical Christianity which by its nature spreads the doctrines of freedom and democracy? Is it due to Roman Catholic pressure because of the growing strength of the evangelical movement in South America? The Southern Board is faced with a serious dilemma. All efforts thus far to have the ban against new missionaries annulled or amended have been unsuccessful.

## ***Remarkable Remarks***

HEARD OR REPORTED HERE AND THERE

MODERN WAR has only two phases: total production and total destruction.—*Wayne Coy.*

NO BULL WAS EVER FATTENED for the altar or pig for the slaughter-house more deliberately than men are picked and prepared for the massacre of the battlefield.—*Rev. John Haynes Holmes.* (NOTE—This remark should be considered in relation to the War Department's reported grave concern over more than 40% of young men found physically unfit for America's conscript army.—ED.)

GRADUALLY WE ARE LOSING the pre-war freedoms that we knew less than two years ago.—*U. S. High Commissioner Francis B. Sayre, in Manila.*

FREEDOM OF SPEECH is more in danger from prejudice and the emotional hysteria of the public than from any law placed on the statute books by legislatures.—*Prof. Zechariah Chafee, Harvard University Law School.*

IF THE AMERICAN PEOPLE do not stand together to uphold the freedom of the press, the press cannot long stand to uphold the freedom of the people.—*U. S. Congressman Joseph W. Martin, Jr.*

EACH GOVERNMENT HOLDS ITSELF to be the sovereign judge of its rights. The result is that national honor has become a tragic joke which millions of men are slaughtered to defend.—*Rev. R. W. Sockman.*

# That Strange Man in La Paz

By FRANKLIN D. ELMER, JR.

**RIGHT:** *Dr. and Mrs. Harry S. Beck and their daughter. He founded the Clinica Americana in La Paz, Bolivia, which in ten years has transformed the nation's medical standards*



**LEFT:** *Ruins of a Roman Catholic church in Mendoza, Argentina, in which nearly 10,000 people died in an earthquake that devastated the city about 80 years ago*

*After a difficult and dangerous journey by airplane and train, and long delays in the Andes Mountains because of deep snow, a wandering American finally arrives in La Paz, capital of Bolivia, and discovers one of the finest missionary projects in the glorious history of Christian missions*

**I**N Buenos Aires in the City Hotel lobby I ran into Dr. Arthur Compton, of Chicago, who was chasing cosmic rays in South America. He had just arrived from the Bolivian city of La Paz, "the highest capital in the world," and he was enthusiastic.

"It is nearly 13,000 feet high in La Paz," he said, "and you really ought to spend your first day there in bed to get adjusted to that altitude. But you'll find it one of the most interesting places in South America."

He went into raptures in his descriptions of its sight-seeing possibilities, and left me with a tip we remembered because of the emphasis he gave it—"When you get to La Paz, be sure to meet

Dr. Frank S. Beck at the American Clinic. If you don't see anybody else, by all means, see him."

La Paz was my next goal. But travel in South America, I began to find, is not easy. When I went for tickets on the once-a-week train from Buenos Aires into Bolivia, I found it booked full for three weeks. This was a surprise. I had been informed by two reliable travel agencies in New York, another in Rio de Janeiro, and still another in São Paulo that it was foolish to make train reservations. "It's never full," I was told, "that's why it only runs once a week."

Planes were not only scarce, but also off schedule because of winter storms, and sold out any-

way. Furthermore, plane fares were prohibitive. There was one other practical way to reach La Paz. I could cross by train to Chile, go north to Antofagasta or Arica, and take one of the occasional trains from the west coast up to La Paz. The combination train and automobile arrangement that links Argentina and Chile was scheduled to cross the Andes again from Mendoza in several days. I could take that. "But," said the agent, "I have just had word it is snowing in the Andes, and I am not sure that the train will be able to go. You would be certain, though, of getting through in two or three days." It seemed the only chance of reaching La Paz in the limited time I had for my rounds of the South American continent. I would take the route to Santiago, work up the west coast however I could, and then take a train to La Paz.

**BELOW:** *The imposing edifice of the First Baptist Church in Rio de Janeiro. It has more than 1,000 members and a distinguished Brazilian pastor. It is the largest Baptist church in South America. Its floors are inlaid patterns of beautiful Brazilian hardwoods. Brazil is a mission field of the Foreign Mission Board of the Southern Baptist Convention.*



In Buenos Aires Acting President Uberto Barbieri, of the Union Theological Seminary, was my host and I paid a visit to his school. Supported jointly by Methodists, Disciples and Presbyterians, the school showed marks of hard wear and considerable academic progress. Unfortunately the student body of 16 young women

and 16 young men (a "pure coincidence" Dr. Barbieri affirmed) were on mid-winter vacation, and I saw only the signs of their occupancy. "It is very difficult in Argentina to convince young people of the need for higher education," said Dr. Barbieri. He took Mrs. Elmer, my daughter and myself to tea with a group of Methodist and



**ABOVE:** *Members of the First Baptist church of Mendoza, Argentina, whose church service is described on the following page. It is an entirely self-supporting church. In the services the men sit on one side and the women on the other*



**LEFT:** *A decorated May cross, such as is erected near rural South American homes to bring forgiveness for sins committed during the annual May fiestas*

Southern Baptist missionaries. They also agreed that "missionary work is very difficult in Argentina." I had heard that same statement made about Brazil a week before, and in later weeks I was to hear it also in Chile, Bolivia and Peru.

Ostriches in large flocks fled the train as it crossed the broad pampas of Argentina. It was bitter cold in Mendoza at the foot of the Andes where a sign on the station platform reported snow still coming down in the mountains to block the route to Santiago. To wait for the weather to clear, we established ourselves in the little inn of a Spaniard who had fled the revolution in his homeland in 1932. But the snow snowed on. Mournfully we watched it creep down the sides of the barren mountains. "Such a storm we cannot remember," people said.



There is a vigorous little group of independent Baptists in Mendoza. On Sunday morning we worshipped in their church. The men sat on one side and the women on the other. Each member brought his own Bible and hymnal. They were happy to see us. After the service with its scholarly sermon by a pastor who was a converted Roman Catholic priest, they all lined up and shook our hands with real Latin gusto. Language was the only barrier. Not one in the church spoke English to assist us with our limping Spanish. A delegation of men escorted us back to our hotel, conversing with a few simple words and many elaborate gestures.

That evening we attended the Southern Baptist Mission Church in Godoy Cruz, where Miss Vayda Waldron presides over a busy school during the week and an Argentine preacher holds forth on Sundays. The auditorium was crowded. The sermon listed reasons why Christians did not need the offices of Catholicism. Our hands were kept busy again with eager greetings, and the pastor invited us to his house for refreshments and a sing with some of his fine young people.

Several days later we were told frankly that "the train will not run for at least two weeks, maybe two months." We hurried to Panagra. "But the planes are not going, not since a week. Perhaps tomorrow. We have many people waiting. But if you will come back every day, perhaps—who knows?"

Time was slipping by rapidly. There was only one remaining chance of our visiting La Paz and getting into the Indian and Inca country of the high Andes in Bolivia and Peru. We must do some Latin wire-pulling to get on the first plane to go across the mountains. The ticket agent seemed hopeless. So we tackled the airport manager who had his own wires to Buenos Aires. With elaborate emphasis we laid our plight at his door. He seemed impressed.

Early one morning, the Panagra bus driver knocked at our door. "You're going across today," he said, "the weather is good." He waited for our baggage and stood by while we gulped our breakfast and bid the Spanish refugee hotel keeper good-bye. Then he rushed us to the airport. Only one plane, the first in a week, went through that day. Why we were on it we never



*On the ship to Buenos Aires the author met these ten Mormon youths en route to engage in Mormon missionary work in Argentina*

did know. A plane ten minutes behind us was turned back by the storms.

Misty winter rain was falling on Santiago as we hurried to get a look at the city. Standards of cleanliness, neatness, and general conduct seemed lower here. From what we had read in newspapers back home, we expected to find some Nazi swastikas. All we could find was a raft of victory V's. Even the German newspaper went begging. We tried six newsstands before we could buy one. Even then we were assured that "nobody reads it."

La Paz was still far off. Up the long thin strip of Chile between the mountains and the sea we must fly for a thousand miles to Arica to get a train. Fortunately flying was cheap on the Chilean Air Line. So we started off one morning planning to spend the night half-way in Antofagasta, and then take another plane on the following day. All morning the plane hopped over the transverse ranges running between the Cordillera and the Pacific. It made frequent stops at little towns in the valleys to exchange passengers and gossip and to load and unload mail. But when the plane came down to a desert airport to leave a letter for a mine up in the hills, a rock got in the way of a wheel as it landed. That was as far as the plane could go.

A desert prospector in an old Chevrolet came out of the hills and bumped us along the desert to a little coast village. From there it was 125 miles over the forbidding wasteland to Anto-

fagasta. We chalked off Antofagasta as the dirtiest, smelliest, least appealing city we had ever seen. There was only one bright spot, the Southern Baptist Mission. Even that was not too bright, and the missionary himself admitted that the work in Chile, "is very hard and disappointing."

It was a relief to get on up the barren, foggy coast to Arica. From here we eventually left by train for La Paz. People had been gathering in Arica for a week waiting for it. Some came by boat and others by plane. All seemed anxious to get on from this town segregated from the world by desert on three sides and ocean on the other. Famous "guano birds" flecked the sky over the sea. Across the sandy mountains the great winged condors soared and wheeled incessantly.

When the train finally dragged itself away from the station, half the town was crowded inside the iron fence eager to witness this important event. Even the tracks outside the town were lined. Although Arica is only 277 miles

from La Paz, the trip nevertheless is a major excursion in terms of South American transportation. The train would take 19 hours to do that distance at the amazing average of 15 miles per hour.

As the train moved slowly up the dusty valley in the cold light of the full moon, the conductor pounded at the much battered door of our decrepit compartment. While he went over our tickets I ventured a question.

"Do you know Dr. Beck in La Paz?"

"That strange man at the Clinica Americana?" he asked quickly.

"Si señor," I replied.

"Ah, si, si," he beamed with his face lighting up. We did not catch all he said so rapidly in his mixture of Spanish and English in the following three minutes; but he concluded with something about a "bueno hombre," when he slammed the door and went off.

The morning dawned clear and cold. We were up over 14,000 feet, surrounded by snow peaks and not a tree in sight. The cars were dripping with icicles. The dining car windows were frosted deep. We were on the famous "alto plano" between the eastern and western ranges of the Cordillera of the Andes. Between the altitude and the cold, not even hot coffee could warm us up.

The Bolivian border, where we stopped only long enough to pick up customs officials, was bleak and barren. When the bright sun had thawed us out a bit, the baggage inspector came through and stood watching while his young woman assistant went through our suitcases as if she were looking for stolen diamonds. Then came the passport man. When he saw my profession listed as "clerigo," he asked,

"Evangelica?"

"Si, señor," I replied.

"Do you know anyone in Bolivia?" was his next question.

"I want to meet Dr. Beck at the American Clinic," I said.

At once the inspector was cooperative. He knew Dr. Beck. Everybody knew Dr. Beck. We would surely find him at his Clinic. He was always there.

At noon we sat in the diner, looking out of huge windows at a vast panorama of bright



*An Aymara Indian woman spinning unconcernedly on the main plaza in La Paz*

peaks and gayly dressed Aymara Indians. Flocks of llamas were being driven across the flats loaded with brush, and groups of Indians were gathered in their mud villages lethargically watching the train. A few raw gashes of mine shafts scarred the hills.

A young man was having lunch at a table across the aisle.

"Are you going to La Paz?" he asked, obviously trying out his English.

"Do you live there?" we countered.

The conversation was like that until we mentioned Dr. Beck. Then his English seemed to unfreeze and he told us of "The best hospital in Bolivia" and the man who made it. "You will find him right at the Clinic, and he will be glad to see you."

The bulk of Mount Illimani, a huge glacier-covered peak rising above La Paz came closer and closer, but there was no sign of a city. Then suddenly we emerged on the brink of a deep canyon. Far below us La Paz spread out over the valley floor. It happened to be Bolivia's Independence Day and when we arrived at last down in the city, it was like the stage setting for a vast musical comedy. Spangled and besworded generals paraded like roosters through the streets. Thousands of Indians carefully stepped off the sidewalks into the streets when white men passed by.

It was encouraging to find a good looking church in the center of this town. It turned out to be the headquarters for Canadian Baptist work in Bolivia. While waiting for the Independence Day parade, we dropped in for a chat with Rev. Norman Dabbs, a new missionary who was living in a cozy apartment behind the church. We were greatly interested in his reports of an intriguing mission project on the shores of Lake Titicaca where Canadian Baptists through a cooperative farm are slowly working to release Aymara Indians from actual and psychological peonage. From his description it would seem to be one of the great missionary projects of the world.

Early the next morning we headed for the Clinica Americana. We found it down along the edge of the steep-walled valley in the setting of exotic rock pinnacles, which decorate the foundations of Mount Illimani. The building was a

modest structure. Its doorway showed signs of much use. Dr. Beck was busy with a patient, but soon came to meet us, dressed in gray pants and a cream-colored athletic sweater.

It was as if we were old friends at once. To be sure it was almost that, for we discovered to our amazement that Mrs. Beck was at the University of Chicago in 1927 at the time Mrs. Elmer and I were there. Dr. Beck was then studying medicine at Northwestern University.

The story of the Clinica Americana is one of the great missionary stories of South America. Its doctor has had a strange, most unusual career. Sent out years ago as a young Methodist missionary, Beck decided after a few years that what Bolivia needed most was good medical attention. Registering as a Bolivian student he returned to the United States, and against the advice of medical professors who thought him much too old, he went through the long grind of medical school, and returned to Bolivia as a doctor. Unfortunately he was not permitted to practice! Only Bolivians could practice medicine in Bolivia. On the promise of a license he spent two years with the Bolivian army in the Chaco war. Even after that it took months of wire-pulling and an overdose of heartache before his license was finally secured.

Where only a few years ago were dirty Indian shacks, now stands the most significant hospital in Bolivia, for it is transforming the medical standards of a nation.

"A few years ago," said Dr. Beck, "the medical men of Bolivia would not touch a maternity case. But since we have accepted them the Bolivian doctors are also beginning to accept them. Medical methods in general in Bolivia have been very crude; but at the Clinic we are insisting on good United States standards. Gradually they are taking hold." At first, the Catholic church had given him a great deal of opposition, but now even the priests come to him for surgical operations.

Deploring the blindness of the Bolivian doctors, Dr. Beck reported about 200 refugee doctors in La Paz, 60 of them specialists from Vienna and other European centers. *But they are not allowed to practice in Bolivia!* They must earn their living as hotel stewards or in making lamp shades, when they might be a priceless boon to



this underprivileged nation. Unfortunately Bolivians are still suspicious of doctors and hospitals. Even the Clinica Americana must provide a cot with each hospital bed, so that a member of the patient's family may stay on guard.

With radiant enthusiasm Dr. Beck pictured the great challenge of mission work in Bolivia. He admitted that it is hard to work with the Aymara Indians who make up so much of the population. But despite their suspicions and their resentment of the white man, he felt that the real future of Bolivia rested with them.

From my own observations I could verify Dr. Beck's statement that the Indians of South America have been seriously neglected in what progress has taken place on the continent. "If Northern Baptists are interested in an unlimited opportunity, South America is wide open," he said. Dr. Beck has one great confidence not shared by many South American missionaries.

He is sure the Clinica Americana has become a permanent part of the life of Bolivia. "If the foreign element in most of the Protestant churches and schools of Bolivia should be withdrawn, there would be practically nothing left," he said. "But I feel sure that this clinic would keep right on going. We have local doctors now trained to our standards. This is the only place in Bolivia where there is any nurses' training."

We left La Paz for Peru and Ecuador, and eventually for home, with the feeling that at the Clinica Americana and in the able doctor in charge of it, we had seen the Christian foreign mission at its finest. And we also felt a keen sense of disappointment that Northern Baptists are not being in some way the same kind of helpful good neighbors to these much neglected people who make up the bulk of the population of South America and whose forefathers were the life blood of the great Inca Empire.

## Christmas Without Christ

*The story of the painting on page 582 of this issue*

IN the year 1926, when I was teaching in a public school, a missionary, Dr. B. O. Peterson, came to my town with a stereopticon lantern and presented "The Pilgrim's Progress" by John Bunyan. He requested me to interpret for him. On the fifth night something happened. My heart was touched, and before Dr. Peterson left, I decided to dedicate my life to Christ and His ministry. I made this decision in spite of the fact that I was slated to become a permanent teacher with an increase in salary.

Since that time I have been a pastor in four different Methodist churches. My lovely wife, the former Miss Gregoria Lecitona, has stood by my side, even though there were times when we did not know where we could get the next meal for us and our children.

At the Union Theological Seminary of Manila, where I hope to finish this year, I also study paint-

By HILARIO TUMAMAO



*Hilario Tumamao*

ing, which I hope to use to bring God's message more effectively to this world. As a self-supporting student I paint landscapes and portraits.

Last December on the day before Christmas, I was invited by a friend to visit the new Jai-Alai stadium of Manila, reputed to be

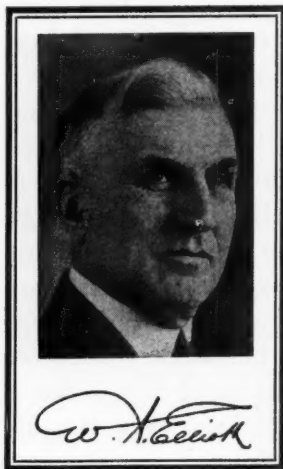
worth a million pesos. It was decorated with multi-colored paper lanterns and Christmas stars. On the walls could be read in big letters, "Merry Christmas." In one corner was a manger artificially lighted. Most of the people were dancing. Some were seated smoking and drinking. In one corner were men and women gambling under the very light of the Christmas star.

I did not stay there long for the scene was to me, very tragic. With a sad heart I went to bed. In my dark room I first conceived the idea of that picture. After an early breakfast, I went into my study and started to paint, "Christmas Without Christ." On the third day following, I finished it. Quietly I shut the door and set the picture before me; talking alone to myself. "How true and what a shame! What right have we to call this season Christmas when this world continues to shut Christ out?"

# Peace in a Turbulent World

*A Christmas message from the President of the Northern Baptist Convention*

By WILLIAM ANDERSON ELLIOTT



**A**MID the gathering gloom of that fateful hour, on the evening before that tragic Friday when He went to the cross, Jesus is reported to have said: "Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you." By no sort of scripture juggling can we make this mean "world peace." This passage, like other proof texts, is often

used to foretell universal peace, when the nations shall cease war and battle flags are furled. I do not recall any passage in the New Testament in which Jesus promises peace to warring nations.

Christians ought to get this straight in their thinking. The cry of "peace" is on the lips of us all; but there is no peace among men or nations where there is selfishness and sin, exploitation and covetousness, rank paganism and blighting secularism. There can be no peace such as Jesus envisages save as goodwill is found among men and righteousness in the hearts of the people.

Peace, like Christmas, is a spirit. Where the spirit is lacking in the human heart, peace burns to conflict. It is so in all human relations. Such an interpretation of the words of Jesus is not comforting insofar as "world peace" is concerned; it is marvellously cheering to the children of God.

One thing that heartens me in these hectic and disturbing times is the assurance that in Christ there is peace. Amid the strife and carnage of our world, the Christian can find a peace and serenity of soul that nothing can disturb. It is not the peace that comes from separation from the world, like the discovery of some lotus-scented island to which one may withdraw, where storms never beat, confusion never enters, and agitation is unknown. Rather it is a spirit surrendered to our Lord and a faith anchored to His purpose for the world.

An artist was once asked to paint a canvas representing his idea of peace. In due time, he produced a picture of a roaring waterfall, its spray dashing on the

rocks below. Looking at the picture one wondered at the strange representation of peace, for it seemed utter confusion. But looking more intently one could see a niche in the wall of rock behind the falling, turbulent waters, and in the niche a nest. On the nest sat a dove, serene and calm.

This picture symbolizes the peace our Lord gives his disciples in a turbulent and broken world. Not that He allows no storms to beat on them or no tempests to sweep their souls. But he gives the sense of safety and the assurance of security. This is the peace every heart may know, the peace that clashing arms cannot take away or destroy.

It is this for which we ought to pray and which we ought to preach more often than we do. We may preach and pray "peace" among nations, but there is no peace amid forces of evil. With evil there is always conflict. Jesus was not deceived about any surcease of battles by contending forces of the world. In the thought of Jesus and in the purpose of Christianity, ceasing to fight is not the final goal of peace; but rather the surrender of human will to the will and purpose of God.

Peace is the creation of a new spirit and a purpose that takes "a new heaven and a new earth" into the range of its vision.

As long as the forces of evil are released into our modern life and triumph in every seat of government, as long as selfish ends are sought and every law of the Kingdom of God is set aside and trampled, it is folly to expect the peace that was in the mind of Jesus.

To all our Baptist brotherhood and Christian fellowship I bring at this Christmas season a plea and a prayer for peace — the peace that abides in the soul like a benediction; a serenity of spirit that neither affliction nor calamity can disturb; the peace of a wearied spirit at rest; the peace of a heart that has found its haven from the storms of life; a heavenly calm that the crash of wars cannot destroy; the peace of a life that has found shelter in His strength. "In this world ye shall have tribulations, but be of good courage; I have overcome the world," said Jesus. And He might also have said, "I have found peace to my soul amid the worry and strife of men."

So may we all at this Christmas season find that Peace which the world cannot give nor take away.

# Bible Popularity and Bible Insufficiency

*The Bible is still sufficient for the spiritual needs of China, but the number of Bibles for distribution is woefully insufficient to meet its unprecedented popularity*



*A colporter in China introduces and recommends the Bible*

By J. W. DECKER

**S**HORTLY after I arrived at my first station at Ningpo, East China, after language school work, I was introduced to the simple office which my missionary predecessor had occupied. In one corner stood several wooden

cases made of cheap Chinese pine lumber. The top case was open. Inside were tidy bundles of small booklets. A glance was sufficient to make clear to even a neophyte in Chinese that the packages contained copies of single gospels, the Acts and Psalms. All were well printed and bound in neat paper covers. It was my introduc-



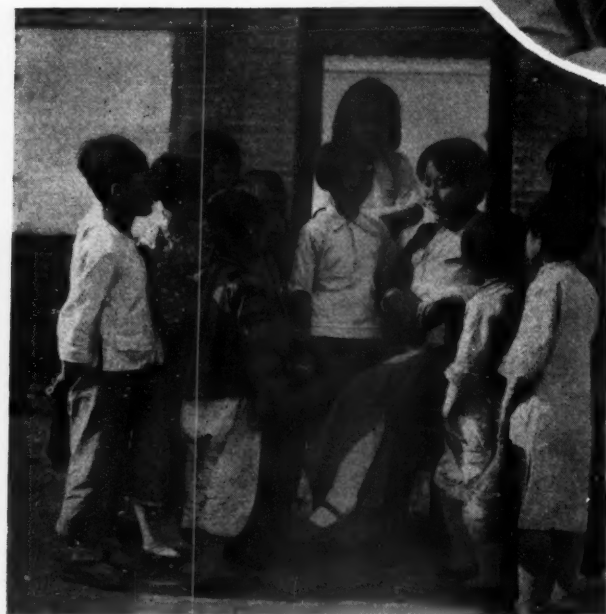
tion as a new missionary to the American Bible Society, one of my indispensable helpers, almost my right arm!

Soon the pastors and evangelists of the district began that long line of calls at my home which was to prove such an important feature of the years before me. They were more than polite gestures. They were brotherly and prayerful conferences when I as an American often learned more than I taught. They were my introduction to the world-wide Christian fellowship, and to the Kingdom task of the Ningpo district. And seldom did these calls end without a transfer of some of those trim packages from the cases in the corner to the waiting arms of the visitor. Now and again the caller was a colporter



ABOVE: A colporter of the American Bible Society in Shanghai. In appearance he looks like an Old Testament prophet. Equipped with a trumpet to attract the crowd and with a suitcase filled with Bibles slung over his shoulder, he distributes copies to all who will accept them

RIGHT: A son of China who has learned how to read in some mission school finds the Bible of absorbing interest. BELOW: A Bible woman, employed by the American Bible Society in Peiping, China, spends an enjoyable hour in telling Bible stories to an attentive audience



for the general supervision of whose work I as a missionary was responsible.

After I had made enough progress with the tough local Chinese dialect to take my place in preaching tours and evangelistic campaigns, these portions of the Scriptures were found to be an essential part of my plans and work. The preacher on some street corner or in a country chapel always had his efforts ably supplemented by the helper who was ready to supply the precious written Word to follow up the message of the gospel he proclaimed. Thus the booklets found their way to distant villages and to obscure farmhouses, where they were pored over in the dim light of candles or of primitive lamps,



*The bombed Bible House of the American Bible Society in Chungking, West China, after a Japanese air raid*

and where they told their story to hungry, seeking hearts.

Again and again the wooden cases in the corner were emptied, and again and again they were refilled by the Bible Society. On my trips to Shanghai I soon discovered that I was welcome in the friendly office of the Bible Society secretary, himself a missionary of wide experience now set aside for this special service. There problems were discussed, and no request for advice or aid in the task of scattering abroad the printed Word was ever left unanswered. The Bible Society gave the tools without which the missionary, the pastor and the evangelist would have been half furnished for their tasks.

In these latter troubled days has this sowing of the Word been halted by the confusion and terror of war? Vivid evidence to the contrary thrusts itself upon us. In a recent issue of *The Bible Society Record* there is the fascinating story of "The Gospel Blockade Runner." Last October a tiny American vessel, with the consent of the Japanese authorities, took a party of American missionaries from a larger coasting vessel into the Chekiang harbor of Wenchow. (See *MISSIONS*, April, 1941, pp. 209-213.) There were 41 missionaries and three children in the party. Among the Baptists were my old colleagues, Rev. and Mrs. A. F. Ufford, and the Misses Mildred Proctor and Gertrude McCulloch of the Woman's Society, Seventh Day Adventists, Methodists, Church of the Brethren, Roman Catholics, and others were represented.

They sailed along the coast and among the very islands where I did my first country work! And part of the valuable and extremely limited cargo was five tons of Bibles from the American Bible Society! Someone in the party remarked that "Bibles and blockade running seem to be two points on which all denominations can and do get together."

This is only one small and striking part of the magnificent work which the Bible Societies have been doing in war-torn China. It is a heroic and heartening story!

China stands at a cross-roads today. Communism is still eager to claim her. Fascism is as anxious to lay its heavy hand upon her as upon many another nation it has victimized. Just now the Bible and the religion it teaches have a special opportunity in China. The American Bible Society recently released its figures for 1940. Again the distribution of the Scriptures, in spite of the ravages and the dislocations of war, rises higher than the year before. There are three reasons among others for this. The first is that China's great leaders, Generalissimo Chiang-Kai-Shek and his wife, are devout Christians of whom it is generally known that they spend time every day in earnest study of this book. A second reason is that the student population in the "refugee Universities" in Free China are discovering in the New Testament



*Two Chinese farmers discuss the Bible which an itinerant colporteur has just left with them*

the teachings which they recognize as furnishing a sound, spiritual basis for their age-old practices of social democracy. More important still, the Chinese have observed that the Christian missionaries from other lands have remained at their posts to serve the Chinese in the day of their peril. They find the secret of such conduct in the Christian Book.

Never was the Bible so popular! But alas, just now it is so difficult to publish or distribute it. A correspondent from West China relates this incident which is typical. An army officer asked a missionary in Hanchung for a Bible. The missionary explained that he had none to sell. The officer, thinking he wanted more money, began to offer increasing sums. The missionary explained that he had just this one copy on his desk, that he was teaching a Bible School, and simply could not carry on his work if he sold it. To this the officer replied, "Tonight when you are through using it I will send my man to borrow it and I will sit up all night and read it and return it to you by eight o'clock tomorrow morning." And he sat up all night with it.

American Baptists, along with other Christians, in spite of the terrific forces that would destroy our work in China today embody one of China's major hopes. At this moment when China is falling in love with the Bible, especially in the circles of her influential leadership, our sense of responsibility should be very keen and our response energetic. On our Baptist fields in China there are not nearly so many missionaries as there were a few years ago. There are not so many paid Chinese workers. But the Bible may



*In China the gospel is still good news and a Bible colporter never lacks an audience*

nevertheless be kept circulating as never before among people eager to read it. This can be done, however, only with the help of the Bible Societies.

For American Baptists this means the American Bible Society. According to the Society's statement of income from the churches for 1940, Northern Baptists supported the Bible Society much better last year than the year before. Yet the giving was meager indeed, only 47¢ per church, for the whole year. There were 18 denominations which gave more liberally.

The missionary cannot get along without the Bible Society. The churches should see that the Bible Society is more generously supported. This does not require large gifts. If every large Baptist Church gave \$50 a year, as some of them do, and every small church gave from \$1 to \$5, many eager outstretched hands that today long for the Scriptures could be filled.

## FACTS AND FOLKS

***In a recent blood transfusion case,*** Dr. John H. Carman of the Victoria Memorial Hospital in Hanumakondo, South India, had to test 27 people before he found one whose blood matched that of the patient, a student in the Baptist mission school who was near death from a severe anemia. "His blood apparently belongs to one

### ***News brevities reported from all over the world***

of the less common types," wrote Mrs. Carman in reporting the case. "We had to call for volunteers from the hospital staff, the house servants, the school pupils, and the missionary family. Nobody seemed

to have the right type of blood. Some people refused to donate their blood for fear it would make them weak. We were pleased at the way the Christians for the most part responded to the appeal. When I called at the school for volunteers, almost every hand went up. Finally the cook proved to be the right blood donor."



*Bacillary dysentery*, almost unknown in America, is quite common in Burma where it often attacks newcomers. Two new missionaries, Rev. and Mrs. Maurice Blanchard contracted the disease within two weeks after their arrival in Moulmein. "I had a more severe case than Mrs. Blanchard," wrote Mr. Blanchard. "In two weeks' time I lost 15 pounds and over one million red blood cells. Suffering was intense. During my recovery, I was taken with arthritis, which sometimes follows severe cases, and for two days practically lived under an infra-red ray lamp. Fortunately, at the Ellen Mitchell Memorial Hospital in Moulmein, we were in the care of expert Christian doctors and nurses. In all of Burma, a country five times the size of New York State, there are only four mission hospitals, three of which are Baptist. The only other places that care for the sick are government owned and quite small."

*Jungle trekking* by missionaries in Belgian Congo, so necessary in pioneer days, is apparently at an end. "Rough automobile roads," reports Mrs. C. E. Smith of Kikongo, "have made their appearance in the major portion of our field and thanks to the aid of Dr. Howard Freas' much joked about and decidedly decrepit old Ford, we are now able to make itineraries that in other years would have been impossible. Within another year almost all of our church centers will be within reach of a car."

*Miss Eleanor Estella Dow*, of Presque Isle, Maine, sailed for Cuba in October under missionary appointment by the American Baptist Home Mission Society. She has joined the faculty of Cristo College. Miss Dow is a graduate of the Presque Isle Normal School and of the Gordon School of Theology and



*Eleanor Estella Dow*

Missions. As a public school teacher as well as a teacher of a large class of young people in Presque Isle and a worker in the Chinese Mission of Boston, she has demonstrated talents that should insure her success in this new service.

*The Burma Baptist Convention*, meeting in the chapel of Judson College, registered an attendance of nearly 3,000, representing all races in Burma, according to Rev. Leonard A. Crain. "It was a vast congregation, dressed in all the most colorful clothes, singing the great hymns of the church, each in his own tongue, yet all blending in mighty harmony."

*The Olympic Peninsula* in the State of Washington, presents a real denominational challenge, reports Colporter Missionary C. W. Cutler, whose wide territory includes that section of the State. One of his first projects after entering the field was a Vacation Church School at Lilliwaup, with a preaching service each night. Out of a group of 15 high school students interviewed, only one had ever attended a church service. None in the group had ever witnessed a baptism or a communion service.

*Miss Esther E. Tappert* has joined the faculty of the Baptist

Missionary Training School in Chicago as English Instructor and Librarian. For the past 11 years she has been in China. She was on the staff of Ginling College in Nanking for eight years, and taught at Chungking University for three years. Before going to China she had had 10 years of teaching experience in America. She is a graduate of the State Normal School of Connecticut, of Thiel College and of Yale University, and has taken additional work at Columbia University. Her wide knowledge of mission work of China, Japan, Korea and Indo-China will enable her to make a splendid contribution to the work at the Training School.

*The Ellen Mitchell Memorial Hospital* in Moulmein, Burma, founded originally as a maternity hospital in 1918, has branched out along many medical lines. Last year more than 1,200 women patients were treated for all kinds of diseases. Many of them were surgical patients. The maternity department reports the safe arrival of 239 babies during the year. Hospital capacity is supposed to be 82 patients daily, yet for many months the number was well above 100. The life of the hospital is the life of three doctors, Dr. Anna Barbara Gray, Dr. Grace Seagrave, Dr. Ah Mah, one American nurse, Miss Mildred Dixon, and 50 nurses from all over Burma, all of them Christians. About 15 nurses are graduated from the hospital school of nurses each year. Dr. Gray is a graduate of Rush Medical School in Chicago, and has been in Burma since 1922. Both parents and grandparents of Dr. Grace Seagrave have been missionaries to Burma. Dr. Ah Mah, a native of Burma, received her medical training at Kansas State College, in America. Miss Dixon came to Burma two years ago.

## It Was His Final Christmas

*It was Dr. Luebeck's last Christmas on earth, and it was sadly disrupted by a devastating air raid, as reported in this vivid narrative of Christmas in Ungkung, and what missionary service means in this time of upheaval and Japanese occupancy of China*

By BRUNO H. LUEBECK, PH.D.



*Devastation in Ungkung after a Japanese Air Raid*



UNGKUNG had its share of severe bombing just before Christmas. We had visitors from the air on December 22 and 24. On the 22nd the planes first circled around the town before dropping their missiles, which gave the population ample time to run into the fields. On the day before Christmas they took us by surprise and unloaded their bombs as soon as they arrived. The casualties were many. Nine bombers rained their terror with countless numbers of explosions. In all, our little town got over 150 bombs. More than 200 houses were destroyed, 50 people were killed, and over 100 wounded.

The planes circled low over our house and hospital, but our property was spared destruction. The whole population became panicky and fled to the mountain villages. There are no air-raid shelters at all in Ungkung, so when the alarm signal is given, people just run as far as they can, into sugar-cane fields and under trees. For some time all the population left town every morning for the hills, to return at sundown. Even now stores and the post office work only after 4 P.M., when the coming of planes seems less likely.

These air raids greatly interfered with our plans for Christmas. The people were panicky and had fled. Martial law made the customary street singing of Christmas carols impossible.

We had to cancel the pageant on Christmas night. Fear and destruction seemed nearer to our hearts than joy and peace. Nevertheless, the anguish brought hundreds of strangers into our Christmas morning and afternoon services, who felt the challenge of experiencing true Christmas happiness even in spite of outward suffering. Little gifts that had come to us through the White Cross helped to convince these strangers of the genuineness of our neighborly love. We also gave out 275 milk tins we had collected through the whole year, filled with oranges, bananas and cookies, to Sunday school pupils. We kept vigil with the refugees that crowded our house. To feed them we stripped our garden of cabbages, the cupboard of Argentinian tinned beef or canned Norwegian fish, and, with two water pails full of cooked rice, we helped to feed these anguished refugees.

As for the hospital, we would have felt easier had we had a bigger staff. With only one doctor and one nurse, besides Mrs. Luebeck, to care for numerous cases of fractured bones, split faces, and mutilated bodies, all pouring in at the same time, is no small job. Unlike at other times, though, these cases were much easier to treat. There was not nearly as much blood poisoning as before. Perhaps the Japanese powder was a little cleaner. We are grateful beyond words that we had just gotten a new shipment of bandages and supplies through the White Cross. Without them it would have been unthinkable to do the dressing of cases where one needs rolls and rolls of bandages, and pounds of cotton each day.

While Mrs. Luebeck took care of the wounded, I had my hands full with the relief-kitchens in three places. To help those who are affected by the present crisis, we admitted 100 at Chaochowfu, 50 at Hai-Sua, and 90 at Ungkung, serving them one satisfying meal per day, and giving them at the same time such daily instruction, for two hours, that could help them to forget their misery, learn something useful, and get readjusted in their lives to present-day conditions. Thus we teach them reading, sing-

ing, sanitation, hygiene, Christian home life, and general worship. The initial funds for this work came to us through the National Christian Council of China. These we augmented with gifts from American Baptists through the World Relief Committee. The teaching staff is voluntary, partly recruited from the ranks of the destitute. This project is a great success. Even though it is only one meal a day, one can easily distinguish by their faces those who have just come in from those who have been eating for some time. The clothes we gave helped also to change the appearance.

Besides all this extra service our work with the 27 churches went on in its regular way. Eight churches are in Japanese occupied territory, which complicated communication with them. Going there means crossing the actual battle line. I have a special travel pass, but stray bullets do not always heed it. Yet, I have been out with the churches a lot this year. The only route open now to Swatow is the waterway along the seacoast. What it may mean sometimes to get caught in a storm in a little sailboat can be visualized from Mrs. Luebeck's recent experience when she escorted to Swatow four girls to enter the new nursing class, and a boy to take up dentistry.

They started on a Friday morning in a small 30-by-8-foot junk. They rowed, sailed, and tacked down the bay and got out to sea at nearly one o'clock. Then had a little East wind for an hour, and got as far as the pagoda. Then no wind, while waves came in every direction. Five men rowed, the preacher and the cook helping the boatmen. It took three hours to get past the pagoda. Then no wind whatever. They knew that even Hai-Sua might not be reached by night; neither could they return back to Kakchieh before dark. Then suddenly the "typhoon" wind started. It took four hours to get behind the Ni-Sua Islands, the pirate haunts of this region. They dropped anchor there on Friday night at 9 P.M., and had their first food since leaving in the morning. They stayed there from Friday night till Sunday morning, being



tossed by the waves, with a continuous rain coming down. All day Saturday the boatmen wondered what would happen. The sea was rough. There was only one anchor. Four oar loops were worn out and only one more was left. They were in the pirate lair, wondering if the fresh water supply and the rice would hold out. At 6 o'clock, Sunday morning, the mast and sail were set up and the anchor pulled up. At 8 o'clock the boatmen stopped once more and dropped the anchor for breakfast. When finished and the sail hoisted, they went to pull up the anchor. But the rope broke and the anchor fell into the sea. "What if it had happened the night before?" they all said. It was 6 P.M., Sunday night, when they finally reached Hai-Sua. The boatmen were very nice, sharing their rice and Japanese salt fish and turnip. There had to be some queer sleeping combinations and compartments arranged, but who thinks of embarrassments in times like that?

In places where the new Japanese régime prevails, people are reverting to their age-old gambling habits and opium smoking. Opium fields are again seen. I was even told that some

Christians were lured into opium planting by the easy money that is in it. Such moral effect finds its reflection also within the life of our churches. But seeing the genuine interest in the Bible and the sincere devotion to Christ among most of the Christians, one cannot help but believe that the Christian Church has come to stay in China whatever China's future may be.

During the year I have sold over 300 Bibles, and an equal number of hymnals. Every time I travel between Swatow and Ungkung I am particularly thrilled over the fact that on this stretch of 40 miles, right along the old highway, we have 11 Christian churches, six Baptist and five Presbyterian, not counting the nine churches in Swatow. The leaven will grow and spread.

This has been my ninth year of service in China. When I came out in 1932 we were 13 men on the field. Today we are only eight. Two have booked their passage home for furlough. This will leave six on the field.

I do not know what the future holds in store for us, neither do any of you, with the international war hysteria paralyzing the whole world. Our thoughts and prayers are more concerned



*Christmas dolls sent by the Baptist women of Oregon to Miehsien, South China*

with the opportunities of today. Therefore, we would join Eben Rexford in his song

Strength for each trial and each task,  
What more, my Father, should I ask?  
Just as I need it, day by day,  
Strength for my weakness,—this I pray.

Much has been said about what would happen if America joined the world war. I do not

know what effect that would have on our work, but I am prepared to stay on here in Ungkung and continue to call people to repentance, and to offer them Christ as their only hope.

NOTE.—Dr. Luebeck, at the age of 43, died of a heart attack on March 25, 1941 in Kityang. The tragic story of how he died was reported in Dr. Kenneth G. Hobart's article on page 472 in October issue.—ED.



*Christmas dolls sent by the Baptist Women's House Party of Wisconsin to Baptist mission fields at home and abroad. There are supposed to be 220 dolls in the picture. Count them and see*

## Christmas Dolls for Baptist Mission Fields

*An interesting project by the Baptist Women of Wisconsin*

DOLLS were the special project of Wisconsin Baptist Woman's House Party. The idea grew from the last summer's need for dolls for Christmas gifts as reported in a letter from a missionary. The call was sent out months be-

By MABELLE R. LEGRAND  
fore the House Party, and each woman was asked to bring a doll in American clothes. The 220 dolls that appeared were enjoyed by all present. After the House Party

they were divided among home and foreign missionaries. Some are already on the way to Burma, others to the Philippines and still others to Christian Centers in the United States. It is hoped all will arrive in time for Christmas.

House Party attendance was 367. Mrs. Nordean Groth was general chairman, Mrs. Abram LeGrand, program chairman, and Rev. Ina E. Burton, Dean. The House Party was held July 15-17

on the campus of Wayland Junior College and Academy at Beaver Dam, Wis.

Last year a similar project was undertaken by the Baptist women of Oregon who made and dressed

123 dolls, which they called "Messengers of Love," and sent to the girls in the Baptist Mission School conducted by Miss Louise Campbell at Miehsien (Kaying), South China. (Picture on page 600)



## Christmas Everywhere



*Five countries—Japan, China, El Salvador, Burma, and the United States—are in this year's Christmas review*

### Christmas in Swatow for War Relief

*Generous response to the needs of war relief and an amazing increase in liberal contributions mark the Christmas celebrations in Swatow*

By KENNETH G. HOBART



CHRISTMAS in Swatow this year really resembled "old times," for nearly every organization and group here sponsored some variety of Christmas program. The celebrating started last Friday morning with our Religious Education Institute exercises. There was fine singing by student groups, two playlets, and a brief talk by the school principal. The faculty were highly pleased with the spiritual impression which the program made.

That same evening the Young People's Society staged its entertainment, which was given as a charity benefit for war relief. They priced their tickets at \$1, \$2 and \$5 (Chinese), and succeeded in selling a goodly number. They arranged a long, elaborate program. In China you are just "not in the running" if you cannot put on a long program. So with "talent" commandeered from all sides, the young people were certainly in the running with a program lasting over four hours! The main item was a four-act dramatization of "The Other Wise Man"; interspersed were songs and variety numbers. I cannot

say how good the program was because we left at the end of the second hour when it was Sylvia's bed-time! The young people raised over \$500.

On Sunday morning the local church held its annual White Gift Service. This was less elaborate than usual, in that the gifts were mostly money, and a little roll of bills does not make an impressive gift. In former years Sunday school classes and other groups used to bring in great bundles of clothing, bolts of cloth, cotton for quilts, gifts of food, etc., until the platform began to resemble a country store. But what was lacking in picturesqueness was more than balanced by generosity. Despite the hard times, our Christians gave liberally for the relief of the poor. In 1938 the White Cross gifts of the local church totalled about \$500; in 1939 over \$600; but on this Christmas they mounted to \$1,800! Isn't that something to be proud of and rejoice over?

On Monday evening the hospital staff put on an excellent Christmas entertainment, of which the chief feature was a three-scene version of "The Bishop's Candlesticks," taken from Victor Hugo's "Les Misérables." The staging and acting were very creditable. On the next night came the Woman's Bible Training School pageant, set to music, intended to produce a worshipful mood in preparation for Christmas Day. But I'm afraid it fell short of its high purpose. The local rabble were out in force, and because the program was late in getting started, they created their own diversion!

Offsetting that was the very interesting and inspiring Christmas candle-lighting service of the Daring Endeavorers, on Sunday afternoon. Following the singing of "Follow the Gleam," they presented an effective pageant in which members repre-



senting the months of the year lighted their tapers from those of the Seasons who, in turn, lighted theirs from the Spirit of Truth. At the end the whole congregation lighted their tiny candles from the months. So I suppose we were the days of the year. Standing in a huge circle we sang, "Breathe on me, Breath of God." It was a fine, effective and impressive program.



## No Evidence of War At This Christmas

*Unmarred by the tense war atmosphere that hovers over the capital of Japan was the Christmas celebration at Waseda University where in Tokyo Dr. H. B. Benninghoff for 33 years has annually presided over the Christmas celebration*

By H. B. BENNINGHOFF



CHRISTMAS always begins early for the students at Waseda Hoshien; for the preparations are as vital a part of our educational program as are the final presentations, culminating on December 25th. A dozen different organiza-

tions and groups must participate individually or jointly, or both. Some of the programs require weeks of preparation and practice; others are arranged on short notice. But all the events center around the Great Event celebrated on December 25th.

There was no noticeable diminution, in the number of events. Neither was there any lack of interest preparing for and presenting as significant a program as possible. The 33rd annual Christmas program was the peer of any of its predecessors, and for many it was their first Christmas.

On Christmas Eve the dormitory students gave their annual turkey dinner. Nothing was lacking except the imported cranberry sauce to make it conform to the established five-course tradition. We greatly missed Mrs. Benninghoff, our hostess, but the stag affair went off without any serious hitch.

At 5:30, on Christmas morning, the entire group appeared at the entrance of the missionary's home, bearing their candles and singing, "Oh Little Town of Bethlehem." A religious service was followed by the distribution of gifts at the foot of the elaborately decorated Christmas tree, and a hot coffee and doughnut breakfast. During the day a number of the old members called, and helped fill the day with memories of other years. In the evening, Scott Hall was well filled for the Church-Sunday school program. There was the usual distribution of refreshments and toys, and the evening closed with Christmas songs in the chapel.

During the week that followed Christmas, I conducted a special seminar of Bible study. And in our home I entertained more than 100 guests. The old year closed with a watch-party, and the radio tolling of the great temple bells of Kyoto.



## A Picturesque Christmas In El Salvador

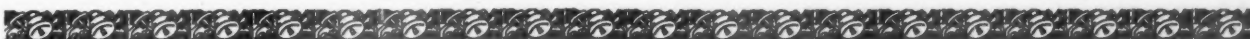
*A gasoline lantern furnishes light and an earthquake-damaged chapel the Christmas setting in El Salvador*

By RUTH M. CARR



ACH mission of the Baptist Church of Santa Ana, El Salvador, held its special Christmas program including an evangelistic message by the pastor. More than 1,500 people were thus reached by the good news of salvation.

At the frontier town of Candelaria the scene was picturesque. The platform was constructed in a room of the chapel which earthquake and deterioration had deprived of its outer wall. Pine boughs and crêpe paper gave the needed festive look, while the missionary's large gasoline lantern provided the necessary light. As the room opened on a vacant lot near the street, there was plenty of standing room for the crowd that gathered. The program was arranged by one of the seminary students, who succeeded in making that little village conscious that Christ had come on their behalf.



Another Christmas scene was one held at Colegio Bautista in Santa Ana. This is the time of year when school is not in session. To relieve the loneliness and provide happiness for others, we put up a Christmas tree in the front yard under the big mango tree, and invited the children, servants, and teachers to come with their mothers and help us celebrate. The tree was made bright with colored balloons and handkerchiefs, gay candy bags and other gifts wrapped in Christmas colors. The little guests gathered around the symbol of good-will with their bright eyes fixed on the things that children love. We recited Bible verses and sang the carols that bring to mind again the song of the angels. The youngsters were told that this little Christmas celebration was made possible in part by a money gift sent to one of the missionaries by her mother. The little folk showed their gratitude by their smiling faces and expressive "Muchas gracias, señorita," as they received their gifts.

## Over the Burma Road Just Before Christmas

*The arrival of a missionary in West China after 12 days over the famous Burma Road brings a glad surprise to a Christmas celebration which culminates in an impressive Chinese baptismal service*

By C. E. TOMPKINS, M.D.



WE ALL had a happy surprise in the unheralded arrival of Miss Emma Brodbeck, our "Becky," the Saturday before Christmas.

And her story of such an amazing combination of events in her wonderful trip through Burma into China by the back door route of the Burma Road and across the great Yangtze, quite took our breath away! It was as though a royal escort prepared the way. Only 12 travelling days across all that difficult, and at times dangerous, route!

As last year, our church members gave up their long-time custom of having a big Christmas "get-

together" (family feast), and sold tickets to aid Madame Chiang Kai-shek's war orphans. And they did exceptionally well in raising \$570. Of course many outside patriotic citizens contributed.

There was an especially worshipful service on the Sunday before Christmas, largely the carefully planned program of a "down-river" layman, a member of the Maritime Customs staff, now located in Suifu. It is a joy to have such an earnest personal worker as Mr. Richard Hu, and we give all honor to our sister Episcopal mission for developing such a leader! Then, the Sunday following Christmas came the happy climax when 17 young people publicly acknowledged that Christ had been born in their hearts, and witnessed for him in baptism.

## Life Reconsecration Among the Kiowa Indians

*Christmas among the Kiowa Indians means gifts and festivities, and also serious life reconsecration*

By PERRY L. JACKSON



CHRISTMAS is always the big day for the Kiowa Indians. A cedar tree was cut and brought to the church. It was so tall that it touched the ceiling and spread its branches halfway across the platform. All Christmas afternoon, In-

dians were carrying gifts and arranging them on the tree and packing their candy bats. That evening 200 people filled the church fully an hour before the program began. Many, many children eagerly awaited the surprise of the evening. The boys were pushing each other on the front row, for all wanted a good view. Before many minutes had passed they had spread themselves along the platform edge.

The Christmas story was read from the Bible. Christmas carols were sung, then the Kiowa songs. I was interested in the Indians' hymns. They had a strange rhythm that was fascinating. The Indians conducted their own service, translating it into Kiowa. They had what we would term an old-fashioned revival. Many Indians came promising to lead



*Stage setting for Christmas among the Kiowa Indians*

a more Christ-like life the coming year. Among those who came forward for reconsecration was the wife of our youngest Deacon. Two of their sons came for baptism. One Indian said that he wanted to give as much of his life to Christian work in proportion to the gifts the White friends had given them for

Christmas. This was a beautiful thought, considering the generosity of white friends.

Finally came that long-awaited hour when the many gifts were to be given out. I wish you could have seen that gaily lighted Christmas tree with the piles and piles of gifts underneath and on the tree. It took ten men an hour to give out these gifts, so you can see how they really appreciated your remembrances. Christmas over, all went back to the routine of life, but with a challenging year ahead.

Many Indians camped around the mission grounds during the Christmas season, not in the old-fashioned tepees that you and I would think of, but in modern tents with heating and cooking stoves inside, very comfortably warm. Beds are lined up around two sides and a table on the other side. Some people still think of Indians with feathers and tepees. That is not the modern Indian, for they dress and act much as you and I. As one Indian expressed it, "From tepee to bungalow, just like you white people would say from log cabin to white house."



## Paying the Penalty for Conviction

*A Baptist pastor visits the camps of conscientious objectors to war and military service and reaches several interesting conclusions as to how and why these men came to be what they are, and what is the present obligation of Northern Baptists*

By HARRY W. BIRCH

ACCORDING to the Old Testament, on one occasion Jeremiah brought the young people of the house of Rechabites into the home of a man of God, and there set before them pots of wine with the command: "Drink ye the wine." These young people having been commanded by their father not to drink wine, refused to do as Jeremiah had commanded. The point the prophet makes is that these Rechabites refused to disobey the voice of an earthly father. Why, therefore, should those who have heard the voice of the Heavenly Father disobey His commandments?

Recently I have made several visits to the Public Service Camps maintained by the Society of Friends (Quakers) for conscientious objectors to military serv-

ice. Two things stand out as I have reflected upon this experience. First, I was surprised to discover a deep quiet religious sense pervading both program and personnel. Beginning each day with a Quiet Hour, the men find the spirit of unity which overcomes misunderstanding and any tendency to shirk a job because of a selfish concern. As a result they do their labor, camp work, and carry on an activities program with a minimum of overhead authority and without threats of punishment or force.

My second surprise was the discovery of how little the average American citizen understands the "conchies," as they are called. Many people ask me, "Did you find them queer?" Or more mildly: "What's wrong with them?" Or again with a tentative suggestion of rationality, "What do they believe



anyway?" The fact is that these young men of many religious persuasions, and from many states, are normal, healthy, wholesome youths with more than the average education and with an intense desire to make their "principles" walk on two feet. They are dreamers, but they are sincerely trying to build their dream-castles on the foundation of earth. In every experience at their camps they are seeking to bring their work, study, and leisure into conformity with the same principles which have brought them into opposition with war and its allies.

It matters little whether we believe in every respect as they do. It is for us to recognize the fact that these young men have reached their position primarily through religious instruction and consecration to the "Way" of Christ. Every age and people have need of a living idealism that is beyond the norm of the masses. The Rechabites were used to teach the sons of "the man of God." Christ stood out against the common habits of both Pharisee and Sadducee. The Monastics became isolated from the general decadence of their day. Thus was preserved the purity of our divine heritage. Perhaps in our day a group is being set aside to preserve the simplicity and integrity of democratic government as it works a common will through many camps. Perhaps the revelation of Christ and communion with God is being preserved to raise a new temple unto the Lord from the bomb-spread ashes of war. Perhaps the Light of the World kept by such groups in their morning quiet hours will again lighten hearths rebuilt and rekindle the spirits of a people whose robes have been washed in blood.

We do not need to believe in conformity with these young men. Nor do we need to believe that they are the hope of the world. *But we must recognize that they are the products of our churches and the former students of our church schools.* They are the men who have been influenced by our Christian peace propaganda since the first World War, and the hearers of our preaching during the last two decades. "Ah, but here's the rub!" Now they are the ugly ducklings, undesired children of a period of wild revelry, and now we refuse to recognize our offspring.

After reading the reports from the Northern Baptist Convention at Wichita, I was startled to realize that no provision whatever had been made to assist any young man of our faith who, because he had learned well the lessons in his church school, had thus become conscientiously opposed to participation in war. We sometimes forget that such men are tried in many ways to see if they are sincere. We forget that they are penalized by the government for their convictions and that they must pay \$35 per month for

their non-conformity. By way of contrast, England, although engaged in actual war, does not demand such penalty from her "C.O.'s." In addition, these campers must furnish their own garments. Their food is purchased without benefit of the government purchasing power. Yet they must keep within the same budget, and they must make all arrangements for their own recreation and social activities. For them there is no U.S.O.

Most of these young men were hardly able to raise enough money to enable them to stay for one year. One youth was aided by his understanding girl-friend who contributed part of what she was able to earn. They face a prolonged period in camp, and the question of their continuance becomes more urgent. The Quakers have made provision to care for their boys and, to the limit of their ability, are magnanimously helping in other cases. Is it fair to expect them to carry the responsibility of other denominations? It is true that Baptists are fifth in the national registration of conscientious objectors, but the very fact that there are some Baptists who need help means that they must have it if they are to stand in evidence of their faith. The very existence of such camps is threatened unless religious-minded men and women come to their support. The alternative is to let the government run these camps under army discipline. What, then, would happen to their peculiar religious atmosphere? Should this be done, would we not then have concentration camps within our own country?

Northern Baptists have launched a campaign to raise a World Emergency Fund. The worst criticism of it is its inadequacy, only \$600,000 against the world's need. We cannot hope to cover every need that arises, but surely we should consider cases of need that are a direct consequence of the present world condition. Yet the fact remains that as a denomination we will do nothing either to help maintain these camps or to alleviate the needs of our own Baptist boys, unless individual churches designate a portion of their World Emergency Fund to be used for this specific purpose.

As winter advances this need will increase. Many of the men come from southern states and are not prepared for New England blizzards in which they will have to work five days a week. The best aid, in accordance with our Baptist polity, would be for churches to designate a small portion of their World Emergency Fund to be used for this specific purpose. The aggregate would help the denomination stand behind those who have learned from our lips but who have been called to a different witness of the one Lord, who is also the Prince of Peace.

# MISSIONS

An International Baptist Magazine



This magazine was founded in 1803 as *The Massachusetts Baptist Missionary Magazine*. The name was changed in 1817 to *The American Baptist Magazine*, and again changed in 1836 to *The Baptist Missionary Magazine*, and was finally changed to *MISSIONS* in 1910

WILLIAM B. LIPPHARD, *Editor*

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*Field Correspondents in Four Continents*

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No. 10

## Mohammedan Mercy and Christian Inhumanity

IT should come as a Christmas shock to American Christians to learn that the British Government, while permitting Turkey to feed the starving people of Greece, is still adamant in prohibiting food to go to the starving people in the nazi-occupied democracies of Europe. "The Turks are Mohammedans and not Christians," said Mr. Herbert Hoover. "I wish that Belgium, Poland, Norway and the others had a friend as compassionate." Moreover the British Government is sending food direct into Germany for the 40,000 British prisoners of war and it is apparently being honestly distributed. Stocks of wheat and sugar in England are reported "larger than before the war," while "one million cases of canned salmon are coming from the United States" as well as "nearly half the normal American production of cheese." This commendable and worthy effort to save England from starvation deserves unanimous American support. Yet it is impossible to reconcile it with the callous acquiescence in the starvation of women and children in the small democracies which were and still are the allies of England and the friends of America. All of Mr. Hoover's

appeals to the United States Government, which presumably is Christian and not Mohammedan, to urge a relaxing of the British blockade, are dismissed with a "curt letter" from the State Department. Regardless of who or what caused it, when a child is starving it is everybody's duty to feed it. Something vital has vanished from American idealism if that obligation is no longer recognized.

No language has words sufficiently severe to damn the nazis for the reported looting of food in Holland or the confiscation of blankets in Norway or the sickening return to barbarism in the execution of helpless French hostages for crimes they never committed. Nevertheless such condemnation has never fed hungry children heretofore. It will not feed them now. Nor can the nazis, because of the blockade, import the right kind of food for women and children.

For more than a year this terrible issue has been on humanity's conscience. Not even Mr. Churchill can answer Mr. Hoover's question as to what military benefit has come to England from the deaths of Belgian children or what advantage would have come to Germany had Mr. Hoover been permitted to keep them alive. "The blackest page in the record of the victors in the first World War," said *The New York Sun* in a recent editorial, "was their maintenance of the blockade for months after Germany's capitulation." When the full story of the second World War is written, another of the world's black pages will be the starvation of innocent women and children who might have been saved without military advantage to either side. Two of Mr. Hoover's conditions, even for a month's trial are that (1) Germany must cease confiscating food and (2) must restore breadstuffs from her own supply. A single infraction would end the entire scheme. The world's damnation of Germany would then be final and complete.

For the Christian there can be only one attitude. The haunting lines of a poem by Grace Noll Crowell on page 615 ought to mar the Christmas joy of every American or Briton who acquiesces in the continuation of this needless suffering. Ten years from now may it not be said that in one of the most terrible hours of the war, American and British Christians permitted children to die who might have been saved.



### A Meaningful American Anniversary that Deserves Wholehearted Commemoration

**A**MID the tension and hysteria of our times the American people ought to pause long enough this month to commemorate a meaningful and historic anniversary. On December 15, 1791, the so-called "Bill of Rights" was ratified and became an integral part of the Constitution of the United States. To uphold and defend it every public official from President Roosevelt down, every alien seeking citizenship, every citizen applying for a passport, must take oath. Providentially timely is this 150th anniversary. In ten articles and in less than 500 words is stated the American antithesis of dictatorship. The first of the ten articles is now of terrific import. It cannot be too often emphasized that,

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble and to petition the government for a redress of grievances.

Where are these allowed in Germany, Italy, Japan, Russia, or in the European, Asiatic and African lands they dominate? Freedom of religion means freedom to worship any god or no god and to persuade others to do likewise. A free press means that news is neither manufactured by government nor distorted by propagandists, and that citizens have the right to publish anything not libellous, treasonable or obscene. Freedom of speech means the right of the minority without risk of life or liberty to express any opinion or state any fact with which the majority may disagree. "I wholly disapprove of what you say," is the classic sentence attributed to Voltaire, "and I shall fight to the death for your right to say it." The peaceable assembly of people involves the right publicly to espouse minority causes that the majority does not endorse. In recent months in some sections of our land this right has been seriously restricted. All these are inalienable, eternal rights. To violate them, declared President Thomas Jefferson, "would be oppression." No American government or group may abrogate them.

On this 150th anniversary two things need to be remembered: (1) Such priceless blessings are

never appreciated until they are lost. It has happened before; it will happen again; it can happen here. (2) Americans cannot put their whole hearts into aiding freedom elsewhere if they fail to maintain their own freedom here. If the Bill of Rights survives here President Roosevelt's so-called "four freedoms" can more easily be accepted and established there. If freedom is lost here it cannot possibly be recovered there.

### Shall We Light Candles or Curse the Darkness?

**S**UPERBLY expressive and appropriate for these times is the motto that motivates the relief ministry of the American Friends Service Committee: "It is better to light a candle than to curse the darkness." In commenting on that in a recent sermon Rev. H. Otheman Smith of the Baptist Church of the Redeemer in Yonkers, N. Y., said: "That is true, but to light such a candle can only be done by a spark in one's own soul." Motto and comment apply with remarkable pertinency to what Northern Baptists are called upon to do this month in raising the World Emergency Fund of \$600,000. Sunday of Sacrifice (*December 7th*) will furnish a convincing test as to whether Baptists have within their own souls the sparks that will light candles of mercy and helpfulness, or whether they will continue to satisfy their complacent consciences by merely cursing the darkness of a world in agony. It has been altogether too easy to give vent to explosive moral indignation, the Christian substitute for cursing, against the world's darkness, under cover of which innocent French hostages are mercilessly slaughtered, millions of Chinese are ruthlessly exterminated, and multitudes of women and children are doomed to starve by an unrelenting blockade. What is needed today is candle lighting. The World Emergency Fund is a Baptist candle in the vast and overwhelming blackness of misery that has descended upon our world. The various organizations and causes toward whose ministry the Fund is to be allotted, have been repeatedly and sufficiently detailed heretofore to require no repetition. "Never before in all history," wrote Dr. Roy L. Smith in *The Christian Advocate*, "has the compassionate and sympathetic min-



istry of the Christian church been so badly needed as at this moment." Surely as Baptists, proud of our evangelical faith and our democratic principles, we will not fail either our suffering world or our compassionate Lord in this dark hour. He has no other means at His disposal except as Baptists, Methodists, Presbyterians, and all others who profess to be His disciples, light their respective candles from sparks of mercy and compassion in their own souls so that some light may be left shining in a world of impenetrable darkness.

## Editorial ♦ Comment

♦ Northern Baptists should feel proud in the choice of one of their own distinguished members as the author of this year's message, *The Light That Will Not Go Out*, for Universal Bible Sunday, on December 14th. It has been written by Professor Kenneth Scott Latourette of Yale University, a member of the Foreign Mission Board. Although extremely busy with classes and lectures and now at work on the fifth volume of his monumental series, *A History of the Expansion of Christianity* (fourth volume reviewed on page 418 in September MISSIONS), he took time out to produce this stimulating message which will be sent to any pastor on request to Bible Society Headquarters, Park Avenue and 57th Street, New York City. The terrible state of humanity today is an overwhelming argument for fresh emphasis on the timely and timeless message of the Bible.

♦ The death of Dr. Shailer Mathews in Chicago, Ill., on October 23rd at the age of 78, removed one of the most forceful leaders that the Baptist denomination ever gave to the religious life of America. The number of organizations and institutions with whose ministry he was identified is legion. His 40 years of service at the Chicago University Divinity School included 25 years, from 1908 to 1933, as its Dean. The score of books from his versatile pen covered a wide range of topics in doctrinal and social Christianity. His wider ministries included the presidency of the Federal Council of Churches and a trusteeship of the Church Peace Union, founded by Andrew Carnegie. Dr. Mathews was an untiring advocate of peace and an outspoken foe of war and preparation for war. Consistently he opposed America's entry into the second World War, although favoring aid to the victims of Nazi aggression. Best summarizing the dominant purpose of his life is a phrase which he repeatedly voiced and emphasized, "the church must

exercise its influence in its contemporary world." A dynamic and distinguished Christian personality has departed from the American scene leaving behind him a long record of leadership and influence.

♦ It is not too soon to make plans for observing the World Day of Prayer scheduled for February 20, 1942. Its ever increasing annual observance is phenomenal. During the last 20 years the number of places in the United States which observed the World Day of Prayer increased from 25 in 1922 to 5,380 last year. In 1922 the committee felt it was forward-looking and courageous in printing 75,000 programs. Last year 444,500 were printed. Last year because of the World Day of Prayer the Japanese Government put 17 Christians in Korea, including several missionaries, in jail. The program Bible verse, "Fear not, little flock, it is the Father's good pleasure to give you the Kingdom," had brought them under suspicion. It requires courage and unflinching devotion to observe the Day of Prayer in other lands. In America the high privilege of assembling together for prayer is unrestricted by social custom or government regulation. The World Day of Prayer might be even more meaningful here if it were more difficult to observe it.



## THE GREAT DELUSION

Number 86

### THE CHRISTMAS PRIVILEGE OF GETTING DRUNK

LAST Christmas a liquor distiller announced in his advertising that his whiskey "distilled, blended and bottled in Scotland, can make any time seem like Christmas!" Another had the sacrilegious impudence to advertise his product as "the perfect Christmas gift." Another recommended a gift of whiskey as "the easiest way out of your Christmas shopping worries." Still another published a recipe which he called "a gloriously heart-warming bowl of Merry Christmas."

It remained for an American cartoonist to climax such advertising with a picture that had doubtless been personalized in thousands of homes and taverns throughout the United States. In all the newspapers that syndicate his cartoons there appeared a post-Christmas picture of a man somewhat intoxicated who admitted to an inquirer that the best pleasure Christmas had brought to him was the privilege of getting drunk!

Never in all the years prior to prohibition repeal were Americans subjected to liquor propaganda and advertising impropriety comparable to this.



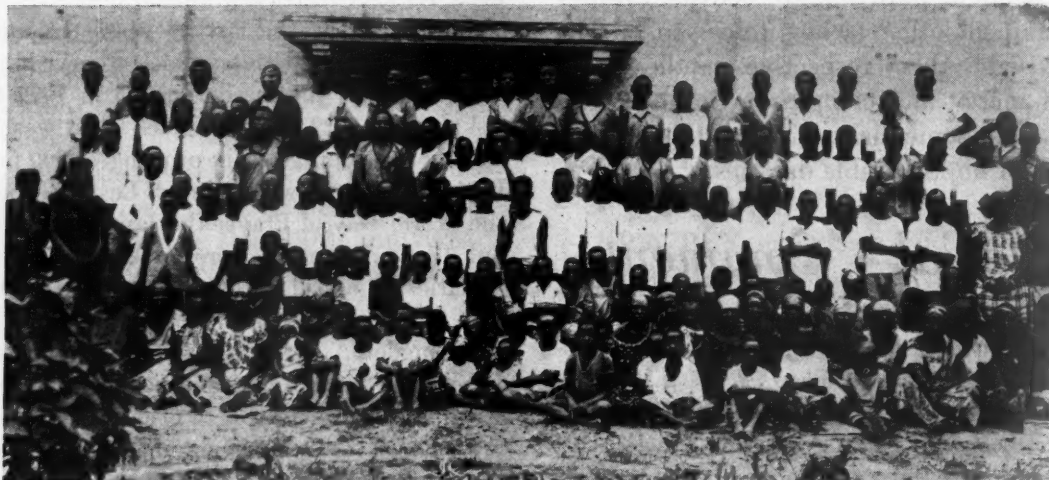
# N·E·W·S

from the  
WORLD OF MISSIONS

A MONTHLY DIGEST

from Letters and Reports of

FIELD CORRESPONDENTS



*The annual Belgian Congo Mission Conference was held in Leopoldville, capital of Belgium's great African colony, where there is a flourishing Baptist church, as is evidenced by this picture of its congregation*

## Belgian Congo Progress In Time of War

*The annual mission conference in Belgian Congo waited long and in vain for the arrival of Secretary Dana M. Albaugh, who was caught in the Zam Zam disaster, and it ended with an impressive farewell service for Dr. Catherine L. Mabie*

PROBABLY no conference plans were ever talked of or changed as often as those of the Belgian Congo Mission. A year ago we learned with joy that Secretary Dana M. Albaugh was planning to be with us. So we began to arrange for the biggest gathering we could in the present circumstances. Dates were set, only to be cancelled as time went on and we learned of Mr. Albaugh's terrible experience. Yet we hoped, almost until we heard that he was back in New York, that he would arrive to be with us and help us in our many problems. When we had given up hope of his presence, the Conference date was again set, after con-

Reported by RUTH ERICKSON

sulting up-river boat schedules, and again changed. Finally it was definitely fixed for August 5 to 10.

Seated on the upstairs veranda of the Union Mission House, and screened from the road below by a profusely blooming bougainvillea, for five days the assembled missionaries struggled with many difficult problems. Only 23 were present, and four of these were on their way to America, so greatly has the number of missionaries in Congo diminished.

Morning and evening conference sessions were held daily. The afternoons were devoted to committee

meetings to consider evangelism, education, staffing, and finance. Each morning and evening began with a period of devotions. At the first session our secretary gave us a challenge, as a keynote for the conference and as a motto for the future, whether as missionaries we shall merely "Hold the Fort" or "March on."

Rejoicing, anxiety, pleasure, deep concern and uncertainty all played their parts in the program. We were pleased to hear of the beautiful new buildings erected by Rev. Ernest Atkins at Moanza. The hospital, church, school and residences comprise—as one missionary stated—"a gem of a station." We were amazed to hear how the Book Shop and the Librarie des Missions Evangeliques has grown under the pressure of existing war conditions and the efficient management of Dr. and Mrs. G. W. Carpenter, from a humble beginning to a large and important concern, not only han-

dling hundreds of thousands of francs in its business, but even making school tablets, record and account books, etc., for use on mission stations throughout Belgian Congo.

We were greatly concerned over the dwindling of our Congo staff. From 58 missionaries in 1935, we have decreased to 48. With 10 of these at home on furlough, not enough are left on the field to give efficient service on our eight stations. But we were pleased to have with us Mr. and Mrs. Baiotti, interned Italian missionaries, who have been rendering effective aid at Leopoldville. We were delighted to hear that the Board was sending Rev. and Mrs. Roland Metzger, a new couple, but our joy was short-lived, for immediately after the conference we received a cablegram informing us that they had been unable to secure passports. We also knew that Dr. and Mrs. Howard M. Freas were en route, and we lived in daily anticipation of having them walk in. But all that came was a telegram marked "without origin," stating that they would arrive "at end of month."

We were glad to have with us Dr. Catherine L. Mabie and Rev. and Mrs. John E. Geil. For Dr. Mabie it was the last conference, and probably also for the Geils, who plan to stay in America for a much-needed rest. But Congo cannot spare them yet, and we hope that a year at home will put them in such good health that they will come back to us again. "Furloughs" and "staffing" gave the committee several hours of difficult work, but at least no station has had to be closed, no work given up, nor any schools or churches dropped.

The Finance Committee also had a few headaches. With war playing havoc with exchange and communications with New York, money

matters have been quite complicated.

Only twice did we lay aside our work for a little social enjoyment. One afternoon we met for a most enjoyable tea party, and one evening we gathered in the dining-room for a special event. At tables decorated with flowers and with mats and napkins commemorating the 70th anniversary of the W.A.B.F.M.S., we partook of our final dinner with Dr. Mabie. We tried to make it a happy time to show our love for her, but not all voices were steady. With Dr. Mabie's departure, Congo will not be quite the same. We all love her, know her wonderful ability, marvel at her infinite patience, and consider her that ideal missionary to whom we all wish to attain. In our gatherings, we shall miss her beautiful white head, miss her voice, her twinkling eyes and her happy laugh. She has done much for Congo. She is tired and needs rest. We know she has been happy here in spite of her strenuous work, for her last words to us that evening were, "If I could have one wish granted tonight, I would wish that I were just 26 again, and coming out to Congo!" May we pay our tribute to her, by trying to follow in her footsteps.



*Catherine L. Mabie, M.D.*

## After the Baptism Comes the Air Raid

I wish you might have been with us for the beautiful service on the lawn, where 38 new converts gave their Christian testimony and were accepted by the church for membership. Most of them were young people from the schools and the Herman Liu Memorial Orphanage, where there have been special preparatory classes for those who wished to enter the church. One could not doubt their sincerity, as one after another they told of their Christian experience.

After the testimonies we had a candlelight service. The moonlight shone down through the trees as the little lights flared up around the circle. Pastor Marcus Cheng spoke on the meaning of light in the Bible, and then the whole company with lighted candles marched around the circle singing "Follow, follow." I am sure the memory of that beautiful and impressive scene and the high resolves made there will steady many when temptation comes and faith grows dim.

The next morning early, the 38 converts were baptized. All of our services are early or late so as not to be interfered with by air raid alarms. The latter seldom come before 9:00 A.M. and usually nearer noon. We get an average of two or three alarms each week.

Now as I write, I hear the sound of hurrying feet past my gate. It is a familiar sound. So I look at the signal tower. Sure enough! There hangs the one red ball which serves as a first alarm. When a second alarm comes, the commotion becomes greater as the people pour out of the city gates. By the time the third alarm sounds, the city is quiet as death, holding its breath, just waiting and listening—wondering if we will again be spared.—*Emma Brodbeck, Ipin (Suifu), West China.*





# THE LIBRARY

Reviews of Current Books and  
Announcements by Publishers



*Living under Tension*, by HARRY EMERSON FOSDICK, is a new collection of 25 sermons preached in New York's Riverside Church and over the radio during the past two years when Americans have been living under tension and strain such as they have never before experienced. The title is well chosen. And the sermon topics are as similarly suggestive and appropriate. "The Inescapable Judgment," "The Rediscovery of Sin," "Winning the War of Ideas," "The Return to Discipline," "The God Who Made Us and the Gods We Make"—to list only five—intimate the burden of the world crisis on Dr. Fosdick's soul and the background for preaching that is as inspiring to read as it must have been to hear. The book concludes with three seasonal sermons. Last Christmas Dr. Fosdick preached on "The World's Decisive Babies." On Palm Sunday his topic was "The Amazing Paradox of the Cross." And for his Easter sermon he chose "A Great Year for Easter." Once again are revealed the homiletical genius, the high literary quality, the spiritual earnestness, and the conscience-disturbing moral emphasis of Dr. Fosdick's preaching. No one has ever accused him of holding a "creed." It is, therefore, refreshing to find in this book a brief statement of his convictions which because of its brevity is all the more superb as a "creed" for these times, for he says,

God is. Christ is His revealer. Man is the child of the Eternal Spirit. There is an eternal purpose which He purposed in Christ. All men are inextricably members of one body. Love is the law of life. Such are the basic realities of the Christian gospel.

Who can disagree with him? That theme, like the *leitmotif* of an opera, runs through the pages of this book. These basic realities were doubtless in his thought when in another sermon he declared,

My soul, how the malignity of wartime makes one forget some things that were everlastingly true before this war, and will be everlastingly true after this war!

Perhaps unknowingly he discloses the secret of his own preaching power during these times of tension, for he offers a timely admonition to his brethren in the ministry.

In any statement, especially a sermon, the more the temporal outweighs the eternal, the less permanence its message has.

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What is said in them will be as true tomorrow as it is today and as it was yesterday when they were preached. For preacher and layman this is a book worth owning and decidedly worth reading. For those wondering what to give to some friend or relative for Christmas it is an ideal solution. (Harper and Brothers; 253 pages; \$1.50.)

• • •

*What Price Alcohol?* by ROBERT S. CARROLL, Medical Director of the Highland Hospital in Asheville, N. C., in three sections, "Why Alcohol?", "What Price Alcohol?", "Alcohol or Man?" offers "a practical discussion of causes and treatment of alcoholism" but concludes that there is no "cure-all" for alcoholism. Each victim must be treated by the means of psychotherapy; but how is not stated. If the drunkard does not desire to be cured, there is little hope offered for a recovery. The thesis of the volume is, therefore, directed to the drunkard to prove to him why he should desire to embrace sobriety. (Macmillan; 362 pages; \$3.00.)

• • •

*Rhythms of Life*, by GEORGE C. ALBORN, is a collection of 82 short poems which have heretofore appeared in numerous periodicals during the past ten years. The subjects include all phases of life, from commonplace incidents to weighty themes like War, Dreams, Mother's Day, Christmas, Autumn, Evening, Forgiveness Hope, The Dinner Bell, My Garden. These gems are delightful to read and are of exceptionally quotable value. (Rhythm Publishing Co., Antigo, Wis.; 72 pages; \$.75.)

***Bound in the Bundle of Life,*** by MARGARET T. APPELGARTH, is a book of 17 worship services for adult church groups, each arranged for participation responsively by leader and group present. Into the book has gone an immense amount of work. Months and years must have been required to assemble and classify a remarkable collection of proverbs, stanzas of poetry, Scripture passages, brief prayers, liturgies, and quotations from numerous writers, ancient and modern, famous and lesser known, and incorporate them into these helpful worship services. The proverbs come from China, Africa, India, Arabia, Japan—indeed from all over the world. The authors from whose writings extracts have been compiled, range from Aristotle, Plato, Horace of ancient times, to Martin Luther, John Milton, and others of the medieval period, down to Tagore, Whittier, Lowell, Kipling of modern times. Great church conferences like that at Oxford in 1937 have likewise furnished their contributions. Even if this book were never used as designed for worship services, it would be worth possessing merely to have available such a compilation of extracts from the wisdom and inspiration of the ages. Themes and topics are well chosen and are suitable for various types of services, such as patriotic, missionary, educational, and at the end of the book are 19 pages of suggestions and notes which if carefully followed by the leader will make each service a memorable program feature as well as an unforgettable period of inspiration and worship. The book has been printed by the "offset process" which will enable any group easily by typewriter to duplicate any service page by page. The use of this book will assuredly help to make worship vital, meaningful, and truly devotional. (Harper and Brothers; 180 pages; \$1.50.)

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***Current Religious Thought,*** by CHARLES S. MACFARLAND, is a digest of 45 recently published books in the fields of theology, religious philosophy and ethics, the life and teachings of Jesus, the Christian church, the social gospel, psychology and religion, personal religion and the relation of Christianity to the present international crisis. The selection of books is admirable in giving a comprehensive cross section of current thinking on the major issues and problems of our time. The digests of these books are more than "book reviews," for Dr. Macfarland attempts not to appraise the books but to set forth in brief compass the basic positions and arguments of their authors, realizing that for most people the reading of these 45 books will be impossible because

of limitations of time and means. His final chapter is a summarization of the positions set forth in the books and presents several interesting conclusions. There are no longer any denominational theologies. A foreign mission Christianity must take into more sympathetic consideration other forms of religion. Our present decadent civilization can reach ultimate triumph only through pain and punishment. A word of warning is issued to the young pastor of today who should not give himself over to a school or system of religious thought because truth is many-sided. Finally Dr. Macfarland declares positively that during his own ministerial career of half a century at no time has there been more earnest and sustained thinking than today, as these 45 books so clearly demonstrate. His closing comment needs to be kept in mind by all who may be confused by today's multitude of ideas, panaceas, philosophies and opinions. "God and faith have outlived many thinkers". This digest will be of particular value to the busy pastor for whom the 24 hours of a

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*God's Ravens*, by JULIA LAKE KELLERSBERGER, the author of "Congo Crosses," presents another story of life and work in the Belgian Congo which is even more interesting and informing than her previous publication. (Revell; 207 pages; \$1.50.)

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### Books Received

*Inside Latin America*, by JOHN GUNTHER, Harper and Brothers, 498 pages, \$3.50.

*A Creed for Free Men*, by WILLIAM ADAMS BROWN, Charles Scribner's Sons, 277 pages, \$2.50.

*Worship in the Churches*, by W. R. MCNUTT, Judson Press, 275 pages, \$2.00.

*Fair Are the Meadows*, by J. WESLEY INGLES, Augsburg Publishing House, 250 pages, \$1.50.

*The Middle East*, by H. V. MORTON, Dodd, Mead and Co., 374 pages, \$3.00.

*Thrown to the Lions*, by GRACE GOOD-SPEED VAN ZANDT, a tale of the martyrdom of the early Christians, privately printed, 326 pages, \$1.00.

*The Liberated Bible* (The Old Testament), Compiled by SHEPHERD KNAPP, Revell, 286 pages, \$2.50.

*That They May Have Life*, The Story of the University of Beirut, by STEPHEN B. L. PENROSE, JR., Princeton University Press, 347 pages, \$3.75.

*The Revolution in Christian Missions*, by ROY L. SMITH, Abingdon-Cokesbury Press, 223 pages, \$1.75.



# Christmas

## A Christmas Prayer

**E**TERNAL GOD, our Father, fill our souls with joy and our tongues with praise as this day we keep the festival of our Saviour's birth. Stir up in our hearts the precious gift of faith that He may be born anew in us and that His presence may kindle in our lives the holy light of joy and peace. We beseech Thy favor for our country in this time of crisis. Over the whole land let righteousness, kindness, and good will be spread abroad. Hear us as we pray for those for whom the joy of this Christmas day is shadowed, the poor, the cold, the hungry, the lonely, the unloved, and the victims of war and oppression. Let those who know Thy love as revealed in Christ Jesus abound in sympathy and kindness so that having freely received they may also freely give. Grant that all the kingdoms of this world may become His kingdom. Shed upon all men the spirit of reconciliation. Let those who are offended forgive and those who have offended repent so that Thy children throughout the world may live as one family. Through Jesus Christ our Lord, AMEN.

Adapted from *Prayers for the Christian Year*, by Oxford University Press.

## Christmas Scripture

And of his kingdom there shall be no end.—*Luke 1:33.*

He shall save his people from their sins.—*Matthew 1:21.*

## Christmas Thoughts

ON CHRISTMAS DAY long ago a newborn babe came into a dark, inhospitable world. Still the world is a grim, forbidding place, unreceptive to His presence and His gospel; yet millions today have been reached by His message, touched by His spirit, aroused to new hopes by His faith, bound into a community of His disciples that reaches around the earth.—HARRY EMERSON FOSDICK.

NOT BERLIN OR TOKYO, not London or Washington, but Bethlehem is the capital of the world on Christmas Day. There alone do we find the end and answer to all our searching and seeking; that which breaks down the wall of partition between man and God, between Jew and Gentile, Japanese and Chinese, British and German, between all classes. There we find the glad tidings of great joy to all people;

that man has been given a Saviour. Therein lies our peace. Only as man has this peace within is he enabled to live at peace with all his fellowmen.—JOHN C. GIESER in *The Reformed Church Messenger*.

TO CELEBRATE CHRISTMAS as the anniversary of a past event is one thing; to observe it as the active prophecy of a future consummation is another thing. We do not embrace an impossible dream. In not a single instance has the Christmas principle thus far failed. Many will point to the present deplorable state of the world and will say, "It has failed!" No, it has not failed. It is merely exacting a terrific penalty for its violation.—W. J. CAMERON.

IT IS A GREAT PITY that the Christmas spirit should disappear from so many homes about the same time that the Christmas tree is tossed out into the alley.—ROY L. SMITH in *The Christian Advocate*.

THE NIGHT WHEN CHRIST WAS BORN was a night of something more than starlight. There were not only stars; there were Herods. There were not only songs of adoration and good will; there were hatred and tyranny. There were not only gifts; there was flight. It was a cruel world into which the Christ child came. But the child lived and the gospel that later on He proclaimed lived and spread over the earth. It has always had to face tyrants and wars. It always has had to fight bigotry and hate. The same gospel still is ours. Its truth has never changed. Love is still better than hate. Truth is stronger than a lie. The hand of mercy is better than the mailed fist.—JOHN VAN SCHAICK, JR., in *The Christian Leader*.

## Their Cry in the Night

By GRACE NOLL CROWELL

I heard their bitter crying in the night,  
Small and starving nations calling for bread;  
I heard their piteous pleading . . .  
I stopped my ears and fled.

Then suddenly One was by my side.  
He said no word. He did not speak my name.  
But sharp was the rebuke that to me came:  
"Whatsoever ye have failed to do to these,  
Ye have failed to do for me."

# A Christmas Gift to Your Pastor

*An interesting proposal in harmony with the prevailing philosophy of government and the practice of industry*

By G. MERRILL LENOX

**Y**OUR church has been wondering how best at Christmas time to express its loyalty and love to its pastor. More things are wrought to a minister's morale by a fitting gift than a generous church dreams of. And yet this year, with the world's need so acute, a token of affection suggesting luxury would seem to many churches out of the question.

Here is the exact solution to such a problem. Give your pastor a Certificate of Membership in the Retiring Pension Fund of the Northern Baptist Convention. Such a remembrance will be welcomed with joy and will be a constant reminder to the recipient of the kindly Christian spirit and loving thoughtfulness that prompted it. The expense involved will be modest as set forth in the closing paragraphs.

Hundreds of Baptist ministers and missionaries already are members of the Retiring Pension Fund and enjoy its full benefits and advantages. Yet it must be confessed that some other denominations have a record markedly better than our own. Every Methodist, Episcopalian and Presbyterian church agrees to pay its share of its pastor's annual pension dues.

That the churches of some other communions are compelled to pay a share of their pastors' dues in a retiring pension plan, should not relieve the Baptist conscience. Surely Baptists do not wish other churches in their communities to do more for their ministers through coercion than they themselves are willing to do through a spirit of love and justice.

Such a Christmas gift to your pastor will be completely in accord with the spirit of the times. A pension in old age to every employed citizen, as his just right, is the prevailing philosophy of government and the accepted practice of industry. The church has helped create the social consciousness demanding such protection. Therefore the church should be first to practice what it preaches.

It is likewise true that Federal legislation has been proposed which would compel the church to become a participant in the government's Social Security plan. Such an entanglement of church and state as envisioned therein is considered by Christian leaders of all sects as a menace to religious freedom and should be opposed to the limit. The only way successfully and ultimately to defeat it is by churches voluntarily rendering possible their ministers' membership in the

denominational pension systems now available. The government is not disposed to invade this field should Protestantism voluntarily provide pensions. Your church's Christmas gift will help solve this problem.

Membership in the Northern Baptist Retiring Pension Fund is exceptionally economical. Executives of large commercial insurance companies freely declare that they know of no plan in existence that provides equal benefits at a similar low cost. This is because administrative and other expenses are paid by The Ministers and Missionaries Benefit Board from its invested funds designed for that purpose. Your Christmas gift to your pastor will afford him the best protection of its kind that money can buy.

At Wichita, the Northern Baptist Convention voted unanimously to launch a two-year crusade for membership in the Retiring Pension Fund. The goal is: By 1943 every local Baptist church paying its share of its pastor's dues in the Retiring Pension Fund. The National Council of Northern Baptist Men and The Ministers' Council have already adopted this crusade as one of their major projects. Dr. W. A. Elliot, President, and Governor Harold E. Stassen, Vice-president of the Northern Baptist Convention, vigorously urge every local church to act on this issue. State and city secretaries promise they will not slacken their efforts until every church has voted to cooperate in this plan.

Annual dues are paid in an amount equivalent to 10 per cent of the pastor's salary. The first year the church pays 7½ per cent and the minister 2½ per cent. The share of the church is paid out of the current expense fund and in addition to the pastor's salary. In accord with an action of the Board of Managers in June, 1941, it is expected that a reduction will be voted in the church's share the second year and each succeeding year, leaving it only 5½ per cent to pay. To those who are already members, this reduction will be applicable with anniversary of membership next after July 1, 1942. The minister's share will remain the same as the first year—2½ per cent. Your pastor, if he is not already a member, will be greatly pleased to have his church present him as a Christmas gift a copy of its voted agreement to pay its full share of his annual dues for the first and all succeeding years. A few pastors now pay the entire

10 per cent dues. The churches of such pastors should at once assume their share of the dues payments.

Benefits of Retiring Pension Fund membership include a dependable income in the event of permanent and total disability, an adequate pension beginning at age 65 for the pastor and his wife, and in the event of his earlier death, some provision for his widow or minor orphan children.

Write for detailed information to The Ministers and Missionaries Benefit Board, 152 Madison Avenue, New York, N. Y. *Make this a memorable Christmas for your minister.*

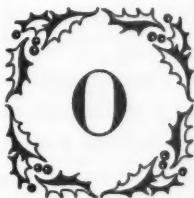
Let every Baptist church agree  
By nineteen hundred forty-three,  
To make its pastor worry-free—  
With M and M security.



## The Wise Men from the West

*What was done by the wise men who came to Bethlehem from the East should be done again today by the wise men who come from the West*

By PAUL H. CONRAD



ONE of the incidents which must have made a most profound impression upon the humble people of Bethlehem was the coming of the Wise Men from the East. They explained that they had seen His Star and had come to worship him.

With hushed awe the people looked on as these learned men opened their treasures and presented gifts of gold, frankincense and myrrh. These gifts were significant of that which is always acceptable to God, namely money, worship, deeds of mercy, symbolized in the three substantial offerings which these men brought.

In contrast to, and yet in relationship with this sacred picture of old, there is an unprecedented appeal today to men of wisdom and human sympathies. The Star still shines, generated by the same power that makes it the light shining in the darkness, and which the darkness has never been able to extinguish. That light which shines through the night of human suffering is given added lustre by the service of those who labor in the name of the child of Bethlehem to assuage grief, relieve suffering, and give living testimony to the saving power of Christ.

Today the response must come—not from wise men of the east—but from wise men of the west who will realize that nothing could be more acceptable at this time of the year than to bring our gifts in the same manner as did the wise men of old. There must truly be the gold, or that which it signifies in terms of money. The 1,500,000 Northern Baptists recognize it in the familiar wrappings of the World Emergency Fund. Considering the large number of us who are asked to contribute this amount, we ought to feel

ashamed that it is so small. It cannot even be considered a sacrifice.

Wise men from the west will also recognize the importance of including the frankincense of spiritual motives with these gifts. Today's tragic world need brings to us a hitherto unrealized opportunity to give with a purpose akin to that which prompted God to send His Son as the fruit of His love. If we are wise we shall expose our hearts to the love motive and thus spiritualize our response to the world need.

Finally, the wise men of today must include in our gifts the quality of mercy. Whenever Jesus saw human anguish, his heart was moved with compassion. It is that very quality which has prompted our missionaries and representatives of these varied relief agencies to stay at their posts amid grave dangers and then bind up the wounds of the injured, comfort the widows and orphans, visit the imprisoned, and render countless forms of service hitherto unknown. Our gifts will surely become a most acceptable token to Him who was the object of the first wise men's devotion if they are proffered with the hand that knows the meaning of compassion.

Your state and national committees are exceedingly anxious to have your response not later than the Sunday of Sacrifice, December 7th. It would help to make this a time of real sacrifice if every individual would have an understanding with relatives and friends that the money he would normally put into presents for inter-exchange is going as their mutual offering of love to those whose courage amid suffering and hardship is a bright ray of hope for the propagation of the message of Bethlehem in the days to come.

Let yours be the happiest Christmas you've ever known, because you have worshipped Him through a new kind of giving.



## Her Mite for China's Hungry Children

*With a check for one dollar enclosed, the following letter came to the secretary of the Baptist World Relief Committee*

Dear Sir:—

A few months ago, I read to a little six-year-old girl the "Letter of Boys and Girls Across the Ocean" by Madame Chiang Kai-shek. A little later she brought me an offering from her own money to help feed the poor, hungry Chinese children.

Without anything further being said to her, she came again to me, of her own accord with a nickel and a dime, a few days ago, saying, "Here, Auntie, is more money for the hungry Chinese children." Her first offering was sent long ago. The last nickel and dime are included in the enclosed dollar.

I thought that, in your busy life, there might be an inspiration in the sympathy of a little girl.

Sincerely yours,

Anna L. Scott, Belmont, Mass.



*Madame Chiang Kai-shek with a group of Chinese child war refugees*

### Missionary Receipts Still Going Up

With figures not quite complete, receipts on the Unified Budget in the period ending as of October 15th indicate an increase of approximately 5% for the month. For the fiscal year period from May 1st to October, receipts have been \$851,267.76. For the corresponding period last year the

amount was \$759,507.12, a gain of \$91,760.64. Complete returns may alter the report somewhat, but it is certain that the denomination has maintained the upward trend through another month.

### The New Year Book

Heretofore the denomination has annually issued two books, one known as *The American Baptist Year Book*, and the other *The North-*

*ern Baptist Convention Annual*. This year in the interests of economy, compactness, and usability the two have been combined into one publication entitled *The Northern Baptist Convention Year Book*.

This has all the material that was contained before in both of the other books, in addition to a new section listing all Baptist churches in the Northern Baptist Convention by associations, with their pastors' names attached. The former alphabetical list of the ministers themselves and their home addresses is retained. The book is published in 200 pages less than were required in the former Annual and in about 400 pages less than in both of the aforesaid volumes combined.

It is earnestly recommended that the pastors and leaders in all our churches shall secure copies. It is easily handled, the paper being very light in weight. It is a veritable storehouse of information about Northern Baptist Churches and their denominational organizations and includes statistics of State Conventions, other National Baptist Convention and statistics concerning Baptists throughout the world. The price is \$1.00. The book is more than worth it. Copies may be secured from The American Baptist Publication Society, 1701 Chestnut Street, Philadelphia, Pa.

### Have You Ordered LIFE LINES

Many Baptists who saw Mrs. Mattie G. Anderson of Detroit at the Wichita Convention and a great many more who did not will be interested in the story of this remarkable woman to be found in the 1942 January book, *Life Lines*. Mrs. Anderson, a trained teacher and social worker, has been director of the Baptist Christian Center in Detroit since 1930. Detroit has a very large Negro population and at

*(Continued on page 620)*



ENTER A NEW YEAR OF

## *Christian Teaching* EFFECTUALLY EQUIPPED!

### BAPTIST LEADER

The monthly magazine for church and church school workers—an essential for every leader. Helpful information, virile articles, entertainment, Uniform Lesson helps—in fact just about everything every leader wants. 11 cents a copy when ordered by the quarter in quantities of 5 or more to one address.

### YOUNG PEOPLE

Popular weekly magazine for young people and adults, printed in beautiful photogravure with life-like illustrations. Carefully chosen stories and attention-compelling articles. 23 cents a quarter (13 issues) in quantities.

### TEENS

Weekly paper for boys and girls of high school age. Just the thing to interest your 'teen-age pupils, offering the sort of stories and articles that hit their mark. Also contains Intermediate Society topic materials. 17½ cents a quarter (13 issues) in quantities.

### JUNIORS

Weekly for boys and girls of 9 to 12. The stories and articles that Juniors like. Juniors also contains Junior Society topic materials for members and the Junior Journal, written by juniors. 17½ cents a quarter (13 issues) in quantities.

### STORY WORLD

For children up to nine. It teaches Christian living to little folks through stories and pictures that delight and help them. 10 cents a quarter (13 issues) in quantities.

### TOPIC

The quarterly for young people's meetings. Providing stimulating discussion material for the weekly gathering. Dated topics and alternate topics. Also a battery of thought-provoking questions. Priced low to make it available to all members. Only 10 cents per copy in quantities to one address.

### KEYSTONE GRADED COURSES

Keyed to the different age groups, bringing to each an appropriate message, from the Beginners through the Senior High School. Outstanding new Primary Course II, Part 2 by Nan F. Heflin is now ready. With interesting Activity Materials. Order now for January quarter.

*This Year, Have the Right Tools!*

**The American Baptist Publication Society**

1701-1703 Chestnut Street, Philadelphia, Pa.

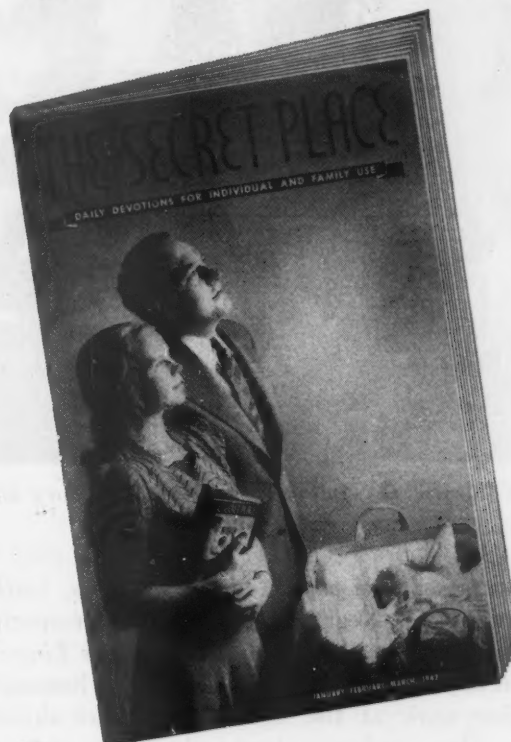
CHICAGO

KANSAS CITY

LOS ANGELES

SEATTLE

## A SACRED DUTY Gloriously Fulfilled!



**E**ACH new little family of today assumes sacred obligations that hark back to that family in the star-lit manger years ago. God's Word has been preserved for us to give enlightenment and a life pattern. Daily devotions in the home cannot be begun too soon. *The Secret Place* offers a helpful avenue to this rewarding practice and, when used with the Bible, keys the deeper truths to the problems of our own troubled times. This Christmas, enclose a copy of *The Secret Place* with every Gift Bible. Send it as a Greeting Card . . . It means so much more.

*Remember the Boys in the Camps!*



**PRICES:** Single copies, 10 cents postpaid.  
Single subscription, 30 cents a year.  
Ten or more copies mailed to one address

**5¢  
EACH**

## THE SECRET PLACE

1701 Chestnut Street, Philadelphia

Please send me . . . copies of the January-March 1942 *Secret Place* \$ . . .  
Include envelopes for mailing (20 or more) at ½¢ each \$ . . .  
Please send Packet of 20 to boys in Camp (Enclose \$1.00) \$ . . .  
Please send subscription (4 issues to attached list of names) \$ . . .  
TOTAL AMOUNT ENCLOSED \$ . . .

NAME . . . . . CHURCH . . . . .

ADDRESS . . . . .

CITY . . . . . STATE . . . . .

MISSIONS—12-41



*Mrs. Mattie G. Anderson in her daily story hour in the Detroit Christian Center*

(Continued from page 618)

least half of these Negroes, many of whom came from the South, are without any church connections.

In her work at the Christian Center Mrs. Anderson has had marked success with the young people. Her Bible school is famous and her story hour is one to which boys and girls eagerly look forward. A youth conference held at the Center a year ago was attended by more than 200 young people. During the year the total attendance at the Center was 110,000, boys and girls, men and women.

Housed in the same building with the Negro Christian Center is the Gleiss Memorial Training School, which cooperates with the Center and with all other Baptist agencies working for the benefit of the Negroes in Detroit. The school was named in honor of the late Dr. H. C. Gleiss, for many years leader of Baptist missionary work in the city. This school is one of several educational centers maintained by Northern Baptists for the purpose of providing training for Negro

pastors, teachers, church officers, and prospective Christian leaders.

*Life Lines* should be ordered at once, because the edition is limited. Orders should go to your state office, with remittance at the rate of 5¢ per copy.

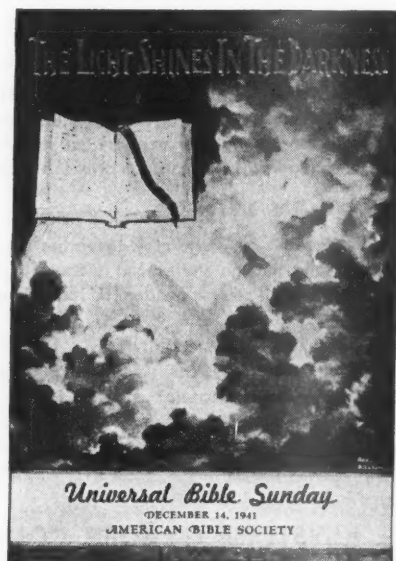
### For Remembrance

The Literature Department announces that the 1942 Book of Remembrance will be ready in December, and will sell as usual for 25¢ a copy. It should be ordered from the stores of the American Baptist Publication Society, or direct from the Baptist Literature Bureau at 152 Madison Avenue, New York City.

### New Publicity Secretary

On January 1st Rev. Stanley I. Stuber joins the staff of the Council on Finance and Promotion as Secretary of Publicity. Mr. M. E. McIntosh, who for many years alone has carried this responsibility, will continue as secretary of special publications. This change will permit a much needed, en-

larged and more comprehensive Baptist publicity and news service to the denominational and general religious press and a more extensive use of the secular dailies for the spread of Baptist news. Most of the other leading Protestant denominations have larger publicity organizations than the Baptists have maintained heretofore or will have even with this new arrangement. Mr. Stuber comes from his position as chaplain-consultant of the Clifton Springs Sanitarium. He has written extensively for the religious press. For several years he has cooperated in publicity in connection with the annual meeting of the Convention. His page in *The Daily Convention Bulletin*, giving a narrative account of the proceedings day by day, has made his name familiar to Baptist pastors. He is a graduate of Bates College and of Colgate-Rochester Divinity School.



*Universal Bible Sunday, sponsored by the American Bible Society, will be observed on December 14th. The theme is "The Light Shines in the Darkness." Professor K. S. Latourette has written this year's message which will be sent free to any pastor on request to the Bible Society's Headquarters, Park Avenue and 57th Street, New York. See editorial note on page 609*



## CROSS WORD PUZZLE PAGE

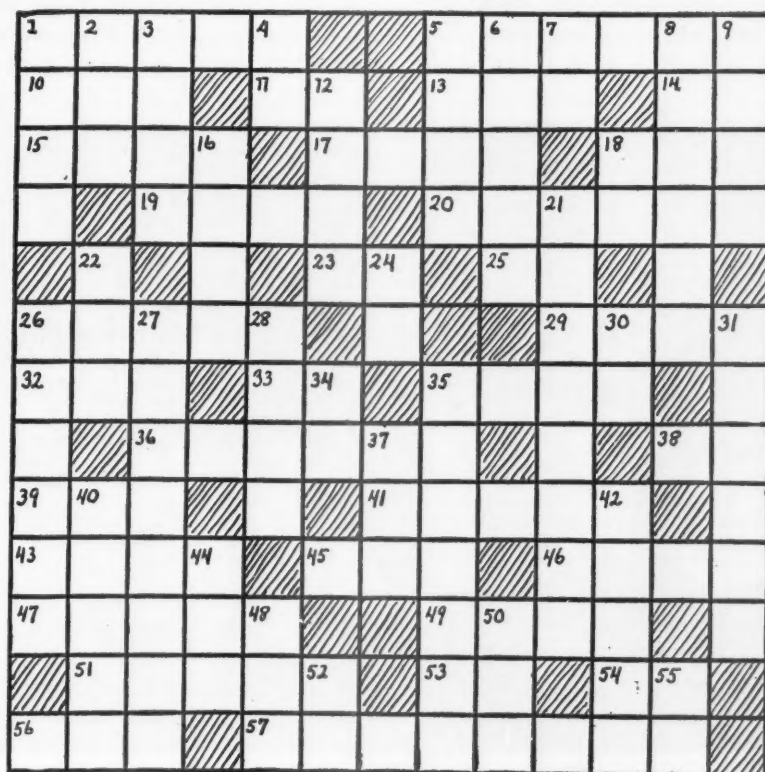
## No. 54—The Birth of Jesus

ACROSS

1. "That at the name of . . . every knee should bow." Phil. 2:10.
5. The . . . of the 13 across.
10. Snakelike fish.
11. "Ye are my friends, if ye . . . whatsoever I command you." John 15:14.
13. The . . . was full.
14. "And . . . , the angel of the Lord came upon them." Luke 2:9.
15. Small bird.
17. "there . . . out a decree from Caesar Augustus." Luke 2:1.
18. A town of Benjamin. I Chron. 8:12.
19. Joseph . . . from his dream.
20. Son of Jahdai, of the family of Caleb. I Chron. 2:47.
23. Of. 25. Second note of scale.
26. Territory in Palestine.
29. "Behold the . . . of God." John 1:29.
32. Native mineral.
33. "Let there be . . . strife." Gen. 13:8.
35. Mary was the . . . of Joseph.
36. "and laid him in a . . ." Luke 2:7.
38. Same as 18 down. 39. Self.
41. "all went to be . . ." Luke 2:3.
43. Indian moccasins.
45. "The trees of the Lord are full of . . ." Ps. 104:16.
46. "with all thy heart, and with all thy . . ." Matt. 22:37.
47. "in the days of . . . the king." Matt. 2:1.
49. "And it came to . . . in those days." Luke 2:1.
51. "Go out quickly into the streets and . . . of the city." Luke 14:21.
53. Hebrew deity.
54. Plural ending of nouns.
56. Kiln. 57. Silent.

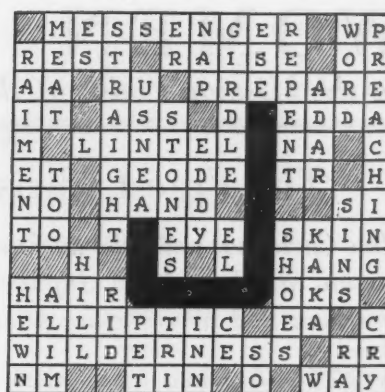
DOWN

1. "born King of the . . ." Matt. 2:2. 2. Ever. (cont.).
3. Herod . . . the children.



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NO. 1



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NO. 6

## Last Month's Puzzle

4. South Dakota.
5. "When Herod the . . . had heard these things." Matt. 2:3.
6. ". . . thou into the joy of thy Lord." Matt. 25:21.
7. Half an em.
8. Father of two of David's guards. I Chron. 11:46.
9. "there was no . . . for them in the inn." Luke 2:7.
12. "which . . . him ten thousand talents." Matt. 18:24.
16. "there is . . . good but one, that is God." Matt. 19:17.
18. Exclamation.
21. Without regard to self.
22. Man who helped Aaron hold up Moses' hands at battle with Amalek. Ex. 17:12.
24. Ancestor of Jesus. Luke 3:28.
26. Earthly father of Jesus.
27. Adherent of democracy.
28. Prophetess who saw Jesus. Luke 2:36. 30. Diphthong.
31. ". . . , I bring you good tidings." Luke 2:10.
34. King of Bashan. Num. 32:33.
35. ". . . him in swaddling clothes." Luke 2:7.
37. Greek letter. 40. Celts.
42. Administers medicine.
44. Jesus was the . . . of God.
48. "in the morning the . . . lay round about." Ex. 16:13.
50. ". . . we like sheep have gone astray." Isa. 53:6.
52. "Let your light . . . shine." Matt. 5:16.
55. Sunday school.

# WOMEN • OVER • THE • SEAS

*In the Mission Fields of the Woman's American Baptist Foreign Mission Society*

## The Finest Christmas In 25 Years

*How Christmas amid the darkness and tension of war-burdened Japan was brought to Japanese mothers and children most of whom had never before known the meaning of Christmas*



WITH all the thick black clouds here and there, it may seem out of place to say that we had one of the loveliest, happiest Christmases in our missionary experience. Yet such was the case. After 10 years of working and straining over old rented, tumbling-down places, making stages, covering up cracks and all sorts of defects with decorations and thus making the old blossom into a certain Christmas beauty, it was an unalloyed pleasure to have a new building. In itself it was so beautiful that all it needed was the tree brought in from the mountains, and the Bethlehem Crèche. The slightly elevated Japanese room, with its sliding doors just back of the circle room, served as a stage for the various programs.

On the afternoon of December 20th, we had our first of six Christmas celebrations, bringing in about 100 children from two neighboring villages where we have Sunday schools in farm houses, to the new building for their first Christmas. Big and little arrived and were quite awed at a beauty they had never seen before. The brightly decorated envelopes of cake and the wrapped-up and tied old Christmas cards sent them home happy after an afternoon of program and play. Then the decorations were removed from the tree till the 24th, when the kindergarten children had their Christ-

By THOMASINE ALLEN

mas, with the mothers as invited guests. For nearly all of these 50 children it was their first Christmas experience. The program, enjoyed by children and guests alike, was climaxed with the nativity scene, with Mary and Joseph receiving the homage and gifts of Shepherds and Wise Men to softly played music. It was so beautiful and worshipful in its presentation that surely the many for whom this was their first touch with Christianity were impressed by the beauty of holiness and gained some idea of the meaning of Christmas.

On Christmas Day came the Sunday school's Christmas. And then on the 26th, early in the morn-

ing, we loaded up with boxes of cakes, gifts and decorations, and went to a country village, about two miles away, where we had two more Christmas celebrations. After decorating the little tree and pinning up Dennison tablecloths on the wall, tablecloths that had served their true purpose years before, and thus again covering up all sorts of defects and bringing a bit of Christmas cheer to the little room, we let the small children in for their little program, cakes and presents. Then in the afternoon the Sunday school children came, about 80, and never have I seen such well-behaved children. All sat on the floor crowded together closely. There was no heat except from a small charcoal fire, and that only helped two or three. Yet those children of all primary school grades, boys and girls, sat perfectly still, scarcely moving during the 45 minute story. Then upon receipt of their cakes and cards,



*Christmas in a Japanese kindergarten*

with many bows and thank-yous, they left, and we packed up and started on our two-mile trek home.

The following day we had our own Christmas at my house and, thanks to friends in America, I could make the house real Christmassy. There were eight of us all together—and a true spirit of thankfulness and joy pervaded our worship service, our meal together (*sukiyaki*) and our gift time afterward. We were not unconscious of the clouds of uncertainty, tension and darkness, but we tried to remember the blessings of the past year, especially the completion of our building, under untold difficulties, and our first Christmas in it, knowing that He who had led thus far would guide our footsteps along the present dark way.

The evening was of special significance to me because of the love and loyalty of my Japanese co-workers, who presented me with a beautiful gift in token of my 25 years of service in Japan. The star that shines the brightest in the midnight sky is the loyalty of Japanese and American friends. To you, both in Japan and America, who have sent gifts and money for this work I say, thank you.

This Christmas in its worshipful beauty was like a benediction, a calm after the storm; a rainbow through the tears; a promise that no matter how dark the skies, there will be Light. Using the words of another: "For the future I turn to Him and ask for strength; for the past I say to Him, thanks."

### A Christmas Dinner in Belgian Congo

Already we are making plans for Christmas. Everyone enjoys the church services, the children's program and the singing of the Christmas Carols which never grow old. However, adults, as well as children, also look forward to the Christmas dinner. The children, of

course, are especially happy when we speak of things to eat. So, to gladden their hearts, we try to prepare a good Christmas dinner. As there are 150 children in our boarding school at Sona Bata, planning and cooking a big meal for them is no small task.

We first choose our meat. "Let's have goat," says Mandiangu who supervises the cooking every day. "Since school started, the boys and girls have had no meat, only dried salt fish, once a week. Now, we must have a change."

"How will you prepare the goat?" I hear someone ask.

We do not roast it. We boil it in water with salt and red pepper. When the meat is cooked, we heat plenty of palm oil. To the hot oil, we add chopped onions, then, the meat. The children here like gravy or "soup," as they call it, so we add, also, the liquid or "stock" which remains in the pot.

Here is our complete menu for the dinner: goat meat, pumpkin seeds, rice, manioc bread, bananas, and peanut brittle. The shelled pumpkin seeds are pounded into a pulp and then boiled in water, to which is added chopped onions, tomatoes, small dried fish, salt and pepper. The manioc bread takes much time. The roots or tubers of the manioc (Cassava plant) are soaked in a stream for several days, then peeled. The pulp is pounded, kneaded well and made into loaves, wrapped in leaves. The loaves must be tied strongly with a string and boiled. The bananas are cut green about two weeks before the dinner takes place. We merely hang them up to ripen. The peanut brittle is easily made from melted Congo sugar and peanuts from our garden.

Such is our Christmas dinner at Sona Bata. We should like to invite you all to come to our dinner. You might not wish to eat our Congo food, though it really is quite good, but it would cheer your hearts to

see the happy faces of our black boys and girls when they begin their meal with thanks to Our Heavenly Father from whom comes all good things. — *Vendla Anderson.*

### A Love Bomb from India

As we thought of our peaceful Christmas season at the Baptist Mission School in Kavali, South India, we remembered the children of Poland, suffering terribly the ravages of war. One of our teachers made a "love bomb" with a slot into which we dropped our gifts for the suffering children. This was presented at chapel several mornings and then a boy took it to the citizens of Kavali giving them an opportunity to help. Altogether the gifts came to 25 rupees which was sent to the Polish ambassador in Bombay. He sent a most appreciative letter in reply.

Before Christmas each class prepared gifts for some particular village school. They made scrap books, wrote Bible verses on Christmas cards which they selected from those sent from America, and the older boys made maps for the village schools. They also brought slate and lead pencils, little balls and cakes of soap. These gifts were exhibited in the classrooms with a letter of greeting. Then a neat package was made and sent. The gifts were a happy surprise to the children.

A few days before Christmas the younger children walked to Musunur Christian Center, nearly two miles south, and gave a Christmas program to the school children there. In the evening the older young folks went to Mudurupad, nearly four miles north, and gave a Christmas program to the school children and their parents. We thank friends for the White Cross gifts which our children greatly enjoyed. — *Julia E. Bent and E. Grace Bullard.*



# TIDINGS



# FROM THE FIELDS

## The Blind Apostle in Mexico

As a young man Don Porfirio was a soldier in the Mexican army. Early one September 16th, Mexico's Independence Day, it was his turn to fire the salute to the flag. The last man who had fired a shot was careless in cleaning out the powder, the cannon backfired, and Don Porfirio lost his eyesight in an instant. He returned to his village, where life is hard and primitive, with no future before him.

A friend in a nearby town first took the Word of God to Don Porfirio's home. The more he listened to it, the more he became convinced that this was the way of salvation. When Pastor Ruiz of Puebla visited him, he was ready to accept the truth, and wished to be baptized. His family were not in accord with his decision, so there was no one to accompany him to Puebla, a journey of 50 miles. His brother, however, went with him to the town where the train stopped, a walk of seven miles. As he stepped on the station platform, he heard a familiar voice, someone from his own village, and this friend took him to the church. That was the day on which Don Porfirio was baptized.

When he returned to his village, he felt the urge to tell his friends, "how great things the Lord had done" for him. It was not long until he was walking over the hills of his village, giving his testimony. His trip to Puebla had given him confidence so that with the aid of a cane he went all about his village alone. He has continued to witness for Christ and is today the Christian leader of the village.



*Don Porfirio with his family*

A colporter gave him the Gospel of John in Braille. Don Porfirio tried to learn to read with the touch system, but without success. Several years later while attending an Institute in Puebla, Don Porfirio decided to make another attempt. This time a medical student observed him, and exclaimed: "Why Don Porfirio, I know why you have not learned to read. You have a scar on your right index finger. Try it with the left one." During the week he attended the Institute, Don Porfirio learned to read the Braille alphabet. The next time he visited the mission it was with great joy that he read to me verses from the Gospel of John. He said: "I have read seven chapters. I often read early in the morning before the rest of the family are awake. I need not wait for daylight. When you come again in two weeks, I will have finished the Gospel of John" — and he had.

He now has also the Gospels of Matthew and Mark. These are the only books of the Bible published in Braille in Spanish. The past two years he has been studying in Dr. Lacy's Bible Training School located in southern Mexico. At pres-

ent he has returned to his own village to bear witness of the Light. More than once I have heard him give this testimony, "When I had my physical eyesight, I was blind to spiritual things, but now that I have lost my physical eyesight, I have gained spiritual sight, and that is far better."—*Marjorie B. Hall.*

## First Women's Institute of Mexico

"Blest be the tie that binds" was the thought uppermost in the minds of all as we concluded the classes and conferences of the first Women's Institute of Mexico. The meeting was held in Monterrey, the cradle of Baptist work in this country. Fifty-five women registered as students, besides many visitors, men and women. All sessions were well attended, even though it was a very hot and busy time of year in Northern Mexico. All those who were not occupied in harvest of some kind or other related activities, were away in the mountains to avoid the heat. It is significant that 55 women—20 from a distance—would take a week for study of ways and means to better the work of the church:

The people were so full of interest and a desire to know and to grow, that the days were not long enough. We all forgot the heat and uneasiness. Even the rest periods, when the women of the local churches served cold drinks, were not rest, but a chance for many to ask questions.

The classes given in the Institute were Bible, programs and extra activities for women's societies, church school, and the Christian

home. There were conferences on stewardship, personal evangelism, child care and training, and several other more general discourses.

One definite result of the institute was the beginning of a circulating library of books for Christian and missionary education.

When the women of the northwest heard of the plans of those of the northeast, they decided to take up the same idea, and invited me to help there, so I continue my journey and in the northwest will have five Institutes of two days.

The first visit of this two months' trip was to Matamoras, a frontier town, across the river from Brownsville, Texas. There we had classes on Sunday school methods and teacher training. Although this church is very small, from 14 to 30 gathered for each class.

Next I went to Reynosa, another town on the Texas border, where we had two weeks of vacation Bible school with an enrolment of 86 and average attendance of 68. It was in cotton picking time, the hottest month of the year. At the same time I arrived, an epidemic of fever developed. Nevertheless, we had all we could care for with the teachers available. It was their first vacation Bible school, so it was all new to teachers and pupils alike. In Reynosa I also had the opportunity to give conferences to the women's and to the Young People's societies.

Almost everywhere the field is white unto harvest, but the laborers are few and with little or no training. Pray with us for more laymen and women who are willing to take time and make the effort necessary for training.—*Rena Button.*

### **Puerto Rican Church Entertains Unusual Guests**

The Baptist Church in Caguas, P. R., this year celebrated its 41st anniversary with a week of special programs. Among the guests on the

last Sunday evening was the mayor of the city. Although he is a Catholic he was pleased to be in the service.

The Sunday school of the Caguas church has had to adopt a double session plan in order to accommodate the crowds who wish to attend. The women and children meet for the first hour, and the next hour is given to the men and young people.

One Sunday the church entertained an unusual guest—a well-dressed young man, uninvited, occupied a front seat. He slept soundly through the service and when the pastor finally roused him the young man asked in surprise, "Where am I?" It was plain to be seen that the stranger was drunk. Days passed. Then one Sunday the young man again sat in the church and listened carefully to the sermon. When the pastor gave the invitation to any who wished to follow Christ, Jorge was the first to

raise his hand. Ever since that day, he has been a faithful member of the candidates' class preparing for baptism. He belongs to one of the best families in Caguas, and now his father also has become interested in the church. His testimony is: "I am so grateful to this church that has helped my son in such a big way. He drank and smoked himself into a stupor almost every night, but ever since he started coming to this church he has been a different person."

Jorge enjoys the fellowship of the church. Recently, after his first public prayer, the young man said to the missionary: "Miss Maldonado, do you suppose I did well? For ever so long I have wanted to do it, but I did not dare."

### **A Correction**

Christmas cards, described on page 499 of October, 1941, *MISSIONS*, are sold in quantities of not less than 12 for 60¢.



*The Baptist Church choir in Caguas, Puerto Rico*

# MISSIONARY EDUCATION

THE DEPARTMENT OF MISSIONARY EDUCATION

THE WORLD WIDE GUILD

THE ROYAL AMBASSADORS

THE CHILDREN'S WORLD CRUSADE

## National Missionary Reading Program—Christmas Edition

\**A Book of Remembrance*—1942. Daily readings. 25¢.

\**MISSIONS*. Each issue. Single subscription, \$1.25; in clubs of five or more, \$1.00.

\**The Secret Place*. Daily devotional readings. One year, 30¢.

\**Follow On*. A pamphlet of information on history and principles of Baptists in America with condensed tables of information regarding Northern Baptist organizations. May be used for a mission study course. 10¢.

\**Toward the Mark*. Second booklet in the World Advance Series. Deals with denominational objectives. 10¢.

\**Life Lines*. Replaces January book. May be used daily in January or at another time. Pages undated. 5¢.

*Christmas*—1941. Annual of the Augsburg Press. Profusely and beautifully illustrated book of Christmas songs and stories of many countries. \$1.00.

*Along the Bethlehem Way*. KATHERINE L. ALLER. Christmas lines. 50¢.

*Clear Shining After Rain*. ANNIE B. KERR. About Americans born outside America. \$1.25.

*Chicago Missionary on the Burma Road*. Edited by LOUISE HAYES. Letters of Emma Brodbeck of West China. Paper, 35¢.

*Services for Special Needs*. Compiled by LUCY T. BARTLETT. Helpful in the preparation of services of worship. \$1.00.

*Grandmother O Kyo*. E. I. SUGIMOTO. Three generations in Japan. \$2.50. A—Y.

*By the Bridge of a Thousand Ages*. The Adventures of Ling-San. MYRTH BARTLETT. A Chinese river boat boy and the general. \$1.50. S—JH.

*Neighbors to the South*. DELIA GOETZ. Pictures and sketches. \$2.50. S.

*Son of the Smoky Sea*. NUTCHUK. Alaskan boy's life and effort to make good. \$2.50. Y—S.

*Railway Engineer*. The Story of George Stephenson. CLARA I. JUDSON. \$1.50. JH.

*Town Without Grownups*. IRMENGARDE EBERLE. Children learn that democracy works. \$2.00. J.

*All Through the Night*. RACHEL FIELD. The power of the Christ Child over men and beasts. 50¢. J.

*Wilhelmina*. JANET P. JOHL. Home and love are dearer than riches to this little Dutch child. Sale of book helps Dutch relief. \$1.50. J—P.

## Bible Book of the Month LUKE For December

What an opportunity to renew intimate acquaintance with a book which has become almost a symbol of the Christmas season. A year ago *Luke* was set aside as a study book of the month. This year it is suggested that you sit down for a quiet hour of meditation and inspiration in the midst of the accustomed bustle of the Christmas season. Instead of a study day by day or the cursory reading of the first few chapters in preparation for Christmas, take time at one sitting to read the whole life story of Jesus as it is recorded by Luke.

Perhaps it will be possible this year to gather together a small group of friends and to choose from the number one or two readers who will make the story live as they read it aloud. This rich experience is yours if you plan it for some December night.

*Three from Greenways*. ALICE DALGLIESH. Profits and royalties go to aid of refugee children. \$1.00. J.

*Debby*. SIDDIE J. JOHNSON. Trailer-house friendships and Texas farm life. \$2.00. J.

*Pogo's House*. JO and ERNEST NORLING. A child's story of lumber. \$1.00. P.

*Who Wants to be a Prairie Dog?* ANN CLARK. Navajo child. 50¢. P.

*Twin Seals*. INEZ HOGAN. Life in the far North. \$1.00. B.

*Prayers and Graces for Small Children*. Collected by QUAIL HAWKINS. Illustrated by MARGUERITE D'ANGELI. 50¢. B—P.

Books starred, 10 points; all others 5 points.

KEY: A—Adult; Y—Young People; S—Senior High; JH—Junior High; J—Junior; P—Primary; B—Beginners.

All of these books are timely and valuable, but we do not necessarily endorse every point of view expressed therein.

## Mission Study Helps

How shall you plan your study classes in Missions for the next term? What texts shall you use? How shall you go about teaching the courses you do choose? Answers to some of these perplexing questions which arise as leaders look forward to the activities of January and February may be found in the "National Missionary Reading Program and Missionary Teaching Materials." In the first part of this little free pamphlet there is a book list graded for every department of the church. Study books for this year appear at the first of each age group division. In the second part of the pamphlet there are lists of packets which include helps for



leaders of Baptist groups of children, youth and adults. Teaching outlines, pictures, stories and other guides for leaders are included.

Those who use missionary material in the devotional period of the church school or who have the expanded session of the church school will find most helpful the stories and activities recommended for children. The theme of "Worship Around the World" is illus-

trated by stories of situations from Baptist fields overseas and at home.

Whether mission studies are to be carried on in church school time, on Sunday evenings or in Mid-Week Services, the Department of Missionary Education is ready to give assistance in the selection of materials and books to be used. It is not too soon to plan for the activities of the new year.

## ROYAL AMBASSADORS

### Methods and Materials

Leaders of Chapters of boys who have had craft training in summer camps will be interested in the book *Let's Make Something*, by HARRY ZARCHY, \$1.50, Knopf. The opening section on tools and materials includes such instruction as How to Cut Glass, How to Solder, and Wood Finish. Among the 67 projects are Indian Bead Weaving, a What-Not Shelf, Table Tennis Paddle, Soap Fish, Card-board Wastebasket. Each subject is illustrated with cuts showing the process step by step, with detailed instructions.

*General Purpose Electric Map*, 10 cents, gives instructions prepared by A. Edwin Wells. Instructions about materials, mounting of the map, wiring, and explanatory graphs showing the terminals and legends are included. An excellent project can be built around the illustrated booklet *Chicago Missionary on the Burma Road*, by Louise Hayes, 35 cents. The Burma Road could be traced on a map of China, size 38 x 48, 15 cents. See September, 1941, and other issues of MISSIONS and consult the Reader's Guide (at your local library) for articles on the Burma Road. Another excellent map for a study

of Kingdom needs across the world is *World Map*, 30 x 40, 35 cents. The most effective method for coloring maps is the *Velox transparent water color stamps*, Eastman Kodak Co. A water-color outfit in a metal case is available, 50 cents. The color is in detachable stamps that are placed in water to provide the desired tint. The case also contains brushes and instructions.

The illustrated book *Brother-town*, by LOUISE B. GRIFFITHS (cloth \$1.00; paper 60 cents), for Junior High Grades, on the course book for this age, *Living Together in Today's World* (50 cents), in the current year's study materials, will give the study or story background. Excellent pictures are found in the issues of *The National Geographic Magazine*.

Chapters of Royal Ambassadors will take a deep interest in a project on Pan-American Friendship, which has been worked out in detail for Southern Baptist Chapters. Send 10 cents to *World Comrades*, 1111 Comer Building, Birmingham, Ala., for the October, 1941, issue. The Pan American Union, Washington, D. C., has pamphlets available including *National Heroes of Latin Lands, Flags and Coats*

*of Arms of American Nations, In the Service of the Americas, and The Americas—A Panoramic View*. For 15 cents, 24 poster stamps and album of Pan-America are available from the same office. Two thrilling life-stories of Christian service in South America are listed in the Eagle Books, *Laughing Pioneer*—Ephraim Alphonse of Panama, by DERMOTT MONAHAN, and *Paddle Your Own Canoe*—W. H. Brett of British Guiana, by RUTH HENRICH, 10 cents each.

Church leaders who wish to enrich the scouting program with the stories of great missionary leaders should send to the Department of Missionary Education for the free leaflet: "Boy Scouts, Royal Ambassadors and the Churches of the Northern Baptist Convention." This leaflet has been issued jointly by the Boy Scouts of America and the Baptist Board of Education. An organization of 'teen age boys in a local church may affiliate with both the Boy Scouts and the Royal Ambassador movement. There is no charge for the Charter of the Ambassadors. For craft work Chapter leaders can profitably use the excellent Merit Badge Library of over 80 titles available at 20 cents a copy from Boy Scouts of America, 2 Park Avenue, New York, N. Y.

Alert High Counselors will want to use the supplemental program material in *Hero Craft*, by THEODORE L. CONKLIN, 10 cents, a series of craft and service programs based on *Missionary Heroes, Course 2*, by FLOYD L. CARR, prepared to familiarize lads with the lives of great missionaries such as William Carey, Robert Moffat, Captain Luke Bickel, J. Hudson Taylor and Mary Porter Gamewell.

NOTE.—Books, pamphlets and maps may be obtained from the American Baptist Publication Society, or the Baptist Literature Bureau, 152 Madison Ave., New York, N. Y.

## WORLD WIDE GUILD

### *Dear Girls of the Guild:*

As I write to you it seems a long way to Christmas and a longer way to "Peace on Earth, Good Will to Men." In confused days like these how unutterably appealing is that first Christmas hymn, breaking in on the stillness of a Judean hillside with its promise "to all people." Our skies are lit with fire but not with glory, the clash and din blot out the Christmas hymn, our feverish days permit no quiet hillside. Against the dark night of a world at war we long for "angel visitants and opening skies" to proclaim our peace on earth.

But the promise fulfilled, of peace on earth and good will among men, comes by that longer, harder way we have not tried or lived enough. Long ago one simple follower of the Bethlehem child sought that way and found peace for his own spirit and for many others. His life became this living prayer, "Lord, make me an instrument of Thy peace."

We have all been praying for peace, haven't we? Longing desperately for peace. Wishing vaguely that the answer might come somehow in sudden glory and by angel voices. Forgetting to make ourselves the instruments for answering that prayer.

The way to peace lies in two directions, to the manger child in devotion, and out across the world in service. And those who really tread that way become indeed the instruments of the peace of God. How many of them we can name who stand in our own country and across the seas who, in the midst of sordidness and suffering and danger, are living instruments of God's peace to men.

Christian youth the world over are eager to walk in that way. The years ahead will offer opportunities for building the peace of the world such as has never been seen before. It is the long, hard, glorious way that must be tried and lived and demonstrated by those who would be God's instruments of peace. We of the Guild, through our organization, our program, our lives, would be part of that company, not only in the future but here and now.

"Peace on Earth, Good Will to Men." That Christmas hymn will break once more upon a darkened world in glory when like St. Francis of Assisi we pray,

Lord, make me an instrument of Thy peace,

Where hate rules, let me bring love,  
Where malice, forgiveness,  
Where disputes, reconciliation,  
Where error, truth,  
Where doubt, belief,  
Where despair, hope,  
Where darkness, Thy light,  
Where sorrow, joy!

O Master, let me strive more to comfort others than to be comforted,  
To understand others, than to be understood,

To love others, more than to be loved!  
For he who gives, receives,  
He who forgets himself, finds,  
He who forgives, receives forgiveness,  
And dying, we rise again to eternal life.

Very sincerely yours,

*Eli P. Kappan*

152 Madison Avenue, New York, N. Y.

### Ann Judson Chapters Attention!

Many circumstances beyond the control of the publishers have made the study materials for Ann Judson girls late. But they are

available now. *Living Together in Today's World*, 50 cents, is the study course, and *Brothertown*, cloth \$1.00, paper 60 cents, is the reading book. You need them both and they will carry you through a whole year's study. You will also need the Ann Judson Program Packet, 25 cents, which includes a booklet of program outlines and enrichment material about our Baptist Mission fields. Order the packet from the Guild office and the books from the nearest branch house of the American Baptist Publication Society.

### Guild Vesper Day

Every year the first Sunday in December is celebrated as Guild Vesper Day. World Wide Guilds around the world have a service of prayer and praise and make an offering for mission work carried on under the Northern Baptist Convention. In 1941 the Sunday of Sacrifice falls on the same day as the regular Guild Vesper Sunday. Guild girls will use a specially prepared program this year and are asked to take up an extra offering for the World Emergency Fund. We hope that all those who are interested in missionary education and all those who are interested in the spread of the Kingdom of Christ around the world will be as faithful to their opportunity as the Guild Girls who will be worshipping in their Vesper Service on that day.

### Mindful of the Millions

The Candlelight Service was in progress, and as the time for the processional arrived a reverent hush pervaded the room. Then the organ sounded the first chord, and we came down the aisle, 30 World Wide Guild girls in white, bearing candles symbolizing our faith, and singing "Follow the Gleam." Reaching the altar, we ranged ourselves in a semi-circle facing the congregation and commenced reciting our pledge.

"Mindful of the millions who are still in darkness."

Down in the first pews of the church a group of boys and girls were sitting together listening with the usual childlike eagerness. But one boy was leaning forward so intensely interested that I found myself uttering each word for his particular benefit.

"—because they know not that the Son of Righteousness has arisen, with healing in His wings—"

There was something peculiar about the boy's eyes, and as I continued reciting the familiar words with the others, I watched him more closely. Slowly the significance of that fixed stare dawned on me, and I was stunned. The child was blind!

"Remembering the words of Christ, which said, 'I am the light of the world,' and again, 'Ye are the light of the world'—"

Suddenly this ceased being an idle repetition of mere words. That "ye" meant me! What a responsibility I assume when I "gratefully pledge myself to work henceforth with Him!" Yet, is "giving time, money and prayer" my completed task? Is it enough to attend Church and monthly Guild meetings, to pay tithes and dues, to say a few meaningless prayers—meaningless, because I have so little real contact with God's people such as that child? Is that the way I am the light of the world?

Seeing that boy I knew "that upon such as sit in darkness and the shadow of death" as we were now saying, "The light of life" may only shine through the true love of Christian people. What else can really sustain that boy, for instance when he reaches the point of asking, as surely he will, "Why am I blind?"

When he begins to think over the idea we expressed concerning the risen Son, will he not ask: "Why does He not heal me? Does God

love me? Does He really care?" In the tragic moment of this awakening will he be doomed to even greater darkness than the physical one he is now experiencing because Christ seems so far away, and there is no one at hand to reflect Him?

The Candlelight Service ended with this renewal of our pledge, and we each went our separate ways, but I shall never forget that blind boy sitting in the midst of our flickering lights and spirits. So now when I join in those words with the others, each month, I know how empty they are unless in my daily life I have learned to be a reflector of the Light to which we all are heir.—*A Guild Girl.*

### Oh, Come Let Us Adore Him

The nativity scene is a part of the Christmas pageant held at the Mexican church program. Always in a religious dramatization these girls are at their best, for they feel deeply about the characters they represent, and they love wearing costumes. And of course no greater honor could be bestowed than that of the part of Mary, The Mother of Our Lord. When Angelita Barjon was asked to be Mary, her eyes fairly danced and her joy was evident in her smile.

The Mexican Guild girls have



*The Spirit of Guild Vesper Day*

been the guests of the other Topeka Guild chapters so many times that they decided they should repay some of their hospitality, and on Guild Vesper Sunday they invited all the other girls to be guests at the Vesper Service and tea. They were perfect little hostesses. The Mexican president presided, and the chapter had entire charge of the program. No one likes always to be on the "receiving line," and these Mexican girls loved being hostesses.

### Our Adventure in Fellowship

When the suggestion was made that Guild Chapters try a real "Adventure in Fellowship," the Bell Chapter of Junior High girls in the South Seventh Street Church in Springfield, Ill., took it seriously. The story of their adventure is started here and will be continued in the next issue. The following story of their project was sent to the Guild office by Ruth Mary Walker, 12 years old. This is one way which a Chapter took to reach hands across miles and color lines to a new fellowship. Your Chapter may find another way to do it, perhaps in your own town. Hands around the world can be a real experience in living.

"Our Junior High Chapter decided that the truest way to become interested in a given subject was to become a part of that subject. We want to have a better understanding of a true fellowship with the Negroes of our own United States. To do this we planned and carried out an extensive program on our own Baptist Mather School. We used Baptist literature and the book, *Shattered Windows*, as material basis, each girl reading the material and reporting on some phase of the work. We learned that there was a great need for clothing and household supplies in these Negro schools, and especially at Mather. The girls became so interested in the school





*Mexican Guild girls in Christmas pageant, Topeka, Kansas*

that they wanted to learn more directly about it. Therefore, we decided that we should have a house cleaning in our homes, and everything that would be of use at

Mather we would ship there in a box. Along with this box we sent a letter giving the information concerning the contents."

*(To be continued.)*

## Children's World Crusade

### *Dear Boys and Girls:*

With the coming of December I know your heads are crammed with Christmas plans and secrets. Every day this month will be filled with the fun of planning gifts for the family, practicing for the Christmas pageant, helping Mother make Christmas goodies, choosing the Christmas tree and decorating the house for the holidays. Perhaps you have already scouted around the attic to find the box marked "Christmas decorations," filled with sparkling tinsel, shiny red and silver balls, tiny shepherds and wobbly-legged lambs, colored lights for the tree and candles for the windows.

Whatever else you plan for Christmas decorations this year, I hope you won't forget the candles. Candles gleaming on the silver and glass of the Christmas table, candles glowing above the spicy greens

on the mantelpiece, candles twinkling through the branches of the Christmas tree, candles standing in windows and sending out their friendly light into the dark streets. There is something about the gentle, quiet, friendly light of candles that softens our voices and warms our hearts.

Did you ever wonder why candles, the tiniest of all lights, have been used throughout the years to help celebrate Christmas happiness? One Christmas Eve I wandered through a city street listening to the music of carollers and enjoying the beauty of Christmas lights. Every house on the street had its special Christmas window decorations—sometimes the manger scene, perhaps a lighted holly wreath, or long rows of twinkling candles. Suddenly I came upon a window lighted by only one plain tallow candle. The little flame

twinkled bright and clear sending forth its rays far into the city street. Something about the tiny candle with its steady friendly light made me stop a minute. There came to my mind the words of William Shakespeare, the greatest of all poets, who wrote

How far that little candle throws its beams!

So shines a good deed in a naughty world.

The little candle alone in the window seemed to tell the Christmas story better than all the blaze of sparkling lights. It reminded me that Jesus came into the world as a baby, the tiniest and most helpless of people, just as the candle is the smallest and feeblest of all lights. Yet just as the little candle sends its beams far out into the darkness of the night so the light of Jesus has shone out into the dark world bringing happiness and joy to men and women who have been discouraged, lonely, unhappy and afraid. So the candle has served to remind us of the tiny baby who has become "the light of the world."

One of the happiest messages of the tiny Christmas candle for us is the reminder that little babies and boys and girls are important. When on Christmas Eve we see the tiniest of all lights—the little candle flame—flickering in the window we remember that even Jesus, the Great Teacher, was once a tiny helpless baby lying in his manger bed of hay. When we think of the baby Jesus we remember that all the children of the world are important because they too have inside them something beautiful and lovely to make our world a happier place.

The candle at Christmas also reminds us that little things which children can do count a great deal in this world. Such things as battles and elections seem terribly big and important on the radio and in the newspapers today, but the world

could not keep going long on battles and elections. It is little things which help to make the world Jesus talked about, little things that even children can do: inviting a strange child to our party, forgiving the boy who broke our bike, sharing our toys, giving up some candy to help feed a hungry child. Not until boys and girls, and men and women too, have learned to be friendly, unselfish and loving even in their smallest words and deeds will we have the world of peace and brotherhood which Jesus talked about.

All of us are living in a "naughty" world today. Many people have forgotten the words of the Great Teacher who grew up from the tiny manger baby: "Thou shalt love thy neighbor as thyself." Instead they have taken up arms against their neighbors. Sometimes we become discouraged about our world but then on Christmas Eve we light the Christmas candle in our window and discover how far its tiny beams shine out into the dark world. The light from that little candle reminds us that this Christmas more than ever by small deeds of love, kindly words and forgiving thoughts we can send joy and happiness even into the darkest corners of the earth.

Your friend,

*Emily F. Bergen*

152 Madison Avenue, New York, N. Y.



*Caryl Engwall with her Congo Sunday school friends*

### Correcting an Error

The Crusade Department in October MISSIONS carried an article about the Christmas folder "Christ in Every Home," published by the W.A.B.H.M.S. The article neglected to state that orders cannot be filled for less than twelve cards with envelopes at 60¢ a dozen, or for less than 100 cards for \$3.00 without envelopes.

### Chicago Crusaders

The Crusaders of the Lorimer Memorial Baptist Church in Chicago are holding the banner they won for having the highest attendance at the Crusader Rally of the Chicago Association last spring. Although it poured rain that day 66 children attended the Rally.

The Lorimer Crusaders do other things besides winning attendance

banners. During the past year they read 402 books, plus 30 books of the Bible. This fall they are looking forward to reading six new books that have recently been added to their library. Besides their regular giving to missions through the Wheels, they sent two White Cross boxes to help missionaries in their work.

In addition to their study work they broadcast a program "Symbols of Christmas" over radio station WNBI the Saturday before Christmas. At Easter-time they sent ten lily plants to shut-in church friends.

Congratulations to the Lorimer Crusaders for their splendid record last year! During the year to come may they continue to spread happiness to people in our own land and across the sea who need Christian friends.

### Caryl Engwall Writes to Crusaders

311 E. College St.  
Granville, Ohio

*Dear Boys and Girls:*

Mother has asked me to write a letter to the children of the Children's World Crusade. I am 11 years old and I'm in the 6th grade. I am living in Granville, Ohio, with my mother and three sisters. My Daddy just sailed back to the



*Crusaders of Lorimer Memorial Church, Chicago, Ill.*



*New study books recommended for Crusaders*

Belgian Congo, Africa. By now he ought to have landed in Capetown. We came home a year ago by that route.

I have spent most of my life in Congo, and the Congo children have been my playmates.

When my sisters, Elaine, Corinne and Yvonne stopped playing with dolls they gave their dolls to me, so I had quite a doll family. My Congo playmates and I spent many afternoons playing with them under the orange trees. We would roll out two or three mats on the ground in order to keep ourselves and the dolls clean. The girls and I were careful to keep the dolls out of the sun, because the sun would melt the dolls' paint. We cared for our dolls the way the Congo mothers care for their babies. We dressed them in loin-cloths and kerchiefs on their heads, and we always carried our dolls on our backs. When we had our dolls securely tied to our backs, we would do our cooking. Some of the girls gathered firewood; others hunted for some bricks to be used as cooking stones to hold our kettles. Then I would go to Mother to ask for some food to cook. We cooked greens with palm nuts and peanut butter, or plantains with palm nuts

and peanut butter. The palm nuts we had to pound in a wooden mortar. Sometimes we made citronella tea with citronella grass blades. I liked it very much and at Kimpese we had rows and rows of citronella grass. All the food we cooked, we ate. We had clean, tiny tin plates and spoons. We had lots of fun playing together. I think the Congo playmates are as nice as my playmates in America, and I think my playmates in America are very, very nice.

Your friend,  
*Caryl Engwall.*

### The Book Shop

In case you have not seen the new study books recommended for use with Crusaders this year, you can do your shopping for missionary books right on this page. The attractive covers on the study books and teachers' guides should certainly tempt leaders to buy all the new materials which have been produced. For a description of the books pictured, with the prices, see page 313 of the May 1941 issue of *MISSIONS*. You may obtain copies of this material from the American Baptist Publication Society, 1701-03 Chestnut St., Philadelphia, Pa., or your nearest branch store.

In case you have some children on your Christmas list you will be interested in the December Reading List published by the Department of Missionary Education. This list, published each year at Christmas time, is a supplement to the National Missionary Reading Program appearing each spring. Books on the Christmas list often represent new publications released after the printing of the spring reading program. They are chosen with the mission study themes of the year in mind. It is also hoped that they may prove suggestive to persons wishing to give books as Christmas remembrances. Below is the Children's Section of the 1941 Christmas List:

*Town without Grownups*—Irmen-garde Eberle. A townful of children learn to practice the principles of democracy in an emergency. Junior level. \$2.00.

*All Through the Night*—Rachel Field. Story of the little dog who watched through the first Christmas night. Junior level. 50¢.

*Three from Greenways*—Alice Dalglish. Adventures of English refugee children in America. Junior level. \$1.00.

*Debby*—Siddie Joe Johnson. Friendship between American and Mexican children in a trailer-house in the country. Junior level. \$2.00.

*Wilhelmina*—Janet P. Johl. A little Dutch girl learns the true meaning of the Christmas spirit. Junior-Primary level. \$1.50.

*Pogo's House*—Jo & Ernest Norling. Develops appreciation for the people who help to produce our lumber. Primary level. \$1.00.

*Who Wants to be a Prairie Dog?*—Ann Clark. Charming story of a Navajo Indian boy. Primary. 50¢.

*Twin Seals*—Inez Hogan. Animal life in Alaska. Beginners. \$1.00.

*Prayers and Graces for Small Children*—Collected by Quail Hawkins. Illustrated by Marguerite d'Angeli. Beginner-Primary. 50¢.



# THE CONFERENCE TABLE

EVERY WOMAN SERVING THROUGH HER CHURCH

## Christmas Joy Amid Human Misery

By LYDIA F. LENOX

ONE of my fondest memories reaches back to the unique celebration of Christmas in my home. The observance began with a late afternoon Christmas Eve service in an old people's home, with my father presiding and preaching. With these aged Christian friends we partook of a cold but appetizing supper in a setting appropriate to the occasion. The meal over, we sped home with high expectancy. If the hour were still early, father and mother opened and read to each other some of the many greeting cards they received from friends and parishioners. Impatiently awaiting what to us was the peak of the procedure we children attended to last minute details—wrapping the last package or straightening the ribbons which bound others.

When the hour had come, the father of the household in a tone that revealed the twinkle in his eye and gladness in his heart called out, "All ready, children." This was the signal at last for us to form in line according to age with the youngest in the lead. As the strains of "Silent Night" were heard on the phonograph, the door to the room of mystery was thrown open wide and in we marched—each one by some exclamation expressing commendation of the beauty of the trimmed and lighted tree. Reverently we waited until the music was finished. Then we opened our gifts, with many expressions of surprise and gratitude.

When the last gift had been opened and the wrappings had been gathered carefully into a cardboard box and removed to the cellar for

final disposal, we sat to hear again the reading of the old-new tale of the coming of the Son of Man. Then a prayer—a prayer of fervent praise and profound gratitude; a prayer of intercession for the destitute peoples of all the world who were denied the pleasure of a bountiful Christmas.

As we approach Christmas this year, it is the spirit of my father's Christmas Eve prayers that I hope will guide my thinking and motivate my giving. Perhaps the usual barter and exchange within reasonable bounds is not to be too severely condemned in years of comparative comfort; but surely this year the earnest Christian family will lift its eyes upon a world in un-

## My Children Are Not Hungry

By GRACE NOLL CROWELL

My children are not hungry,  
They do not wake and cry;  
But over there, they tell me  
The little children die  
Holding white hands upward  
And moaning in the night;  
God, how do mothers bear it?  
I could not bear the sight  
Of white hands reaching upward—  
Of white hands in the night.

My children are not pallid,  
They run the livelong day;  
But over there, they tell me  
The children do not play;  
They waste white with hunger,  
The red blood does not flow.  
The stricken fields are empty—  
The good wheat does not grow;  
How do the mothers bear it?  
'Tis only God can know.

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speakable misery and say, "We must minister to your needs first." God gave His choicest gift to a sinful needy world. That was His first Christmas. In a day of even greater agony and distress, those who are truly loyal disciples of the Christ of Bethlehem will want to share their Christmas as never before with some of the millions of the hungry and hopeless sufferers.

Christmas, indeed, is a season of rejoicing. But can it be this year? Of course it can. For a Christmas of sincere sacrifice will mean a soul-satisfying peace and a rapturous joy in the heart of the sharer, such as he has never felt before. For genuine peace and joy are not superficial emotional experiences, but spring from the depths of a generous, selfless heart. Just before He surrendered His very life, Jesus said, "My peace I give unto you." His peace was full enough to overflow when He was pouring out His life for the world. Perhaps that is why it could overflow. He endured the cross for the joy that was set before Him. The peace and joy of Jesus were greatest when He gave most. It was a peace the world could not give nor take away.

The joy of the Christian in a world of incalculable pain and horror must be that Christlike joy which knows what it means to give until one himself feels the pinch of sacrifice.

The best possible way to share this Christmas time for a cause in which one's sacrifices will go fur-

theft and achieve the most effective ultimate results is through giving generously to the World Emergency Fund of the Northern Baptist Convention, between now

and the Sunday of Sacrifice, December 7. But do not stop then! Give again and yet again throughout the entire month to assure the raising of the entire goal.

Christmas peace be unto you, reader, and Christmas joy—as you give in the spirit of Christ to help heal the hurts of the world for which He died.

## ✠ THEY SERVED THEIR DAY AND GENERATION ✠

### Edward C. Kunkle

Dr. Edward C. Kunkle, known throughout the New York metropolitan area, died suddenly on October 15, at his home in Mount Vernon, N. Y. He had visited Baptist headquarters at 152 Madison Ave. on the preceding day, and in the evening went to Staten Island to attend a meeting. He returned to his home in company

with Dr. Elmer A. Love, his pastor of the First Baptist Church, and seemed to be in his usual health. On the following morning he was found unconscious in his room and died a short time later. He had retired November 1, 1940, as Promotional Director of the New York Metropolitan Baptist Board, with which he had been connected since January, 1922. A native of Williamsport, Pa., and son of a Baptist min-

ister, Dr. Kunkle attended Bucknell Academy and in 1897 was graduated from Bucknell University. He then continued his studies at the Divinity School of the University of Chicago, from which he graduated with a B.D. degree in 1901. His first pastorate was the First Baptist Church of Kenosha, Wis. In 1904 he was called by the First Church of Scottsdale, Pa., where he remained for five years. His next call was to Wilkes-Barre, Pa., where for seven years he served the First Church. In 1916 he went to West Chester, Pa., where he was pastor of the First Church until 1922. During the first World War the church released him for service in the A.E.F. as a chaplain. In his death MISSIONS has lost a noble friend who always brought encouragement to its editor and who worked zealously in extending the magazine's circulation throughout the New York metropolitan area. He is survived by a widow, a daughter, and a son, Edward C. Kunkle, M.D.

### Lavinia Mead

#### A TRIBUTE BY EVELYN A. CAMP

Lavinia Mead was a courageous missionary pioneer, a Spirit-taught Bible expositor, an able administrator, the founder of two schools, and a recognized leader in her adopted land. We called her "Greatheart." We like to think of her as the loving and steadfast friend, the wise counsellor, the gentle comforter of the sorrowing, and above all, the winner of souls. To her, every man, woman and child was an immortal soul for whom Christ died and it was her responsibility and sacred privilege to lead them to her Savior.

She was born in New Lisbon, Wis., on April 26, 1859. At nine years of age she dedicated herself to missionary service, and in 1887 she joined Dr. and Mrs. John E. Clough on the Telegu field in India. Typhus fever forbade

## Will you save a life?

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her continued service there, and in 1890 she began service in Japan in the northerly field of Sendai, where with Miss Buzzell she laid the foundations of the school which now provides Christian education for 800 high school girls. "When I wanted to build a dormitory for 30 girls, they thought I was crazy," she sometimes said with a twinkle in her eye. During the years in Sendai the two missionaries took turns in spending long periods in country evangelism. The miles of rough country roads, the primitive Japanese inns, the bothersome passport restrictions did not deter them.

After a brief service in Chofu and Shimonoseki, where she continued her ministry of teaching and evangelism, she was chosen to become the founder and first principal of the Woman's Bible Training School in Osaka. Today, in almost every section of Japan there are Baptist women, trained and inspired by her word and life who are carrying the torch which she put into their hands and proclaiming the Christ whom she revealed and interpreted to them. A short time ago, a great sheaf of letters came to her from the graduates of the school. We wish we might quote from each of them. One writes, "I can visualize your smiling face so filled with love for us and for God. As I think of what you did for us, I realize again the love of Christ. He is the Rock of my Refuge." Multitudes of others bear their tribute—Baptist missionaries to whom she was a dearly loved friend, missionary boys and girls to whom she was an adoring "aunt," Japanese pastors and workers who sought her wise judgment and understanding counsel, school boys who found Christ in her Bible classes, little children who played among her flowers and felt her gentle touch, high officials who honored her for her contribution to Christian education in Japan, and all of us who love our Lord better because we loved her.

She died on October 9th, living only six hours after the stroke which caused her death. The funeral service was conducted by Dr. W. B. Riley, her pastor, and Dr. E. V. Pierce, her friend of many years. She was laid to rest in beautiful Lakewood Cemetery, Minneapolis.

### World Day of Prayer

The world has never needed the mighty chorus of united prayer of Christians so much as it does as the tragic year 1941 ends and the promise of 1942 dawns before us. **THE WORLD DAY OF PRAYER**

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falls on Friday, February 20, 1942. In January, Baptists have set apart days or a week of prayer. Let these times of opportunity not be forgotten. But none of us has done all that he may, or gained all of the values of his Christian fellowship unless, after careful preparation and in conscious association with the Christians of the world, he participates in the experience of prayer which continues without an hour's interruption from the dawn of the day at the date line to its end somewhere out in the Pacific again, prayer which is offered in all of the tongues of men, as a symbol of the bonds of love within which the children of God are bound together. Materials are prepared by the National Committee of Church Women, 297 Fourth Avenue, New York City.

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## The World Emergency Fund and Baptist Schools

Baptist schools and colleges are included in the World Emergency Fund because several fine Baptist institutions are in danger. The American "defense" program has reduced student enrolment. Operating costs are up. Endowment income has diminished at an alarming rate. A major portion of the money allotted to the Board of Education from the Emergency Fund effort will help nine institutions listed below and several others which are in need.

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## Do not forget

The Work Of  
The Salvation Army  
For The Needy  
At Christmas




## Do not forget

To Remember  
The Salvation Army  
In Your Will

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**SUNDAY of SACRIFICE, DECEMBER 7**

